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INDIA SPECIAL

PRAYER

"Hitherto ye have asked Nothing in My name." Let us be so sure that what we ask is according to the revealed will of God that we can present it with Christ's authority and in His name.

Let us ask for Definite things. Believing that we shall receive them. Christ's prayers were always that His Father might be supreme. Let us ask that God may be supreme in our own hearts—in the hearts of all of His people and in the life of the world.

"Ask and ye shall receive." Let us ask in a new way what it means to pray in Christ's name.

—Jean Morrison, Editor

Prayer - Our Greatest Present Need

By Rev. H. S. Nesbitt, Gujranwala, India

THERE has never been a time in the world's evangelization, since our Lord, after commanding His disciples, "Pray ye the Lord of the harvest that He would send forth laborers into his harvest," and following that command with a night of prayer, and then sending forth first the Twelve missionaries of the Gospel, and shortly after under exactly similar circumstances the Seventy,—not from that great inauguration of world wide missions till the present hour, has there been a time when prayer was more truly the one great need of Christ's servants and heralds, than now.

While there have been great missionary epochs before the present one, when the Gospel was carried to remote lands under circumstances of great heroism and self-denial, such as history records in the early centuries, it is beyond doubt that no era in the Church's history compares with the last fifty years in the remarkable expenditure of life and wealth to evangelize the world. So

strikingly does this modern era of Missions contrast with every preceding one in the prodigious outlay it has witnessed of life's dearest treasures, that this is in an unique sense, the *missionary age* of Christ's Church.

Another striking fact to which I have already alluded is the inseparableness of prayer and world evangelization. Our Lord and His apostles, when undertaking this great task of making His grace and salvation known to all nations, initiated it with prayer. If we pass on to the book of Acts, it is most significant that prayer is everywhere the concomitant of the preaching of the Gospel. It is the atmosphere of the opening chapter; it opens prison doors and closed hearts; it inaugurates the calling of the first foreign missionaries, Stephen attains the martyr's crown as he prays for his slayers; and his prayer seems to have brought the Church its greatest apostle, for the early Christians said, "If Stephen had not prayed, Paul had not preached." When Ananias went to baptize Paul, he found him praying, and Paul probably had prayed incessantly for the three days of his blindness. Peter prays at Joppa on the house-top and Cornelius prays at Caesarea, and the outcome is the door of salvation opened to the Gentiles. So we may say the greatest book of Missions is also the greatest book of prayer. Nor has it ever been otherwise. It we acquaint ourselves with the life stories of the great missionary heroes and heroines of the later years, men and women who wrought greatly for the Gospel of Christ among the lost nations, we will invariably discover that it was only through and by prayer they accomplished great things for God. Take for example some of the first great missionaries in India, Ziegenbalg, Schwartz, Carey, Martyn, Judson, Duff, Gordon and Chamberlain. Their's are a few of the grand names that adorn the pages of the modern Acts of the Apostles, written on high. Ziegenbalg was the first Gospel missionary to reach India after the days of the Apostles. He came in 1706. He was the praying son of a praying mother, and of him Duff bears record, "As he was the first missionary to India, so he was inferior to none and scarcely second to any that followed him." He left a great record of thirteen fruitful years that closed his life at thirty-six, 355 baptized converts, many catechumens, a complete Bible in Tamil, a Tamil dictionary, a workers' training school and many day schools, the product all of the first missionary's life of prayer. His successor, Schwartz was another German Pietist, who had a praying mother and who learned from her to pray. His record is even more remarkable. His dying mother consecrated him to God, and his father after a three day's prayer retreat laid him on God's altar. And then he went to that grand teacher and saint, Francke of Halle. When he reached India he appeared as God's chosen instrument for a great work. He became in Tanjore to the Raja and his subjects the very embodiment of truth and godliness, and he was sought constantly as an arbiter of their wrongs and the guide of their souls. Dr. Duff in 1849 visited the marble tomb in the church which

the Raja erected to his memory, and reading there the epitaph the Hindu prince and disciple of Schwartz inscribed above his tomb, Dr. Duff called it "the most remarkable monument erected in the whole realm of Gentilism." This life with its foundations laid in prayer yielded a rich harvest in souls: there were 15,000 Christians in those districts when Schwartz went to his reward in 1798.

And so it was with the great men who followed—Carey, Martin and Duff. The part prayer had in their call, preparation and labors is the entire secret of their great deeds. If one thing more than another is emphasized in their life stories it is that prayer must precede the missionary's calling and equipment, be his resource in his great undertaking and the means on which he will rely through God to open closed doors, surmount obstacles, break down prejudice, bring conviction of the truth to carnal hearts, defeat the wiles of Satan in thwarting the Gospel message, and make the seed sown, fruitful in human hearts.

Now with this brief review of the indispensable relation prayer has always hitherto sustained to Christian missions, it is fitting for us to consider the present need of prayer in the particular age and time in which we are seeking to carry on to completion, the world's evangelization. For we are truly heirs of this sacred task committed to His church by our Lord and inherited by us, from a long line of noble men and women who carried it on till our day and from whose hands we have received it.

No doubt there are special reasons why we need prayer more than ever before and why we need to advance on our knees. Consider a few of them:

I. The Danger of Relying on money and what it will accomplish. There is utmost danger that we will come to feel that all we need is money and men to evangelize the world. This is the age of the great accumulation of fortunes. Christians and men of the world now have at their command money resources such as former generations never dreamed of. In the large forward movements in which all the churches have shared the last five years, the great issue has been made the financial one. True the giving of money has often laudably been insisted upon, and the stress has properly at times been on stewardship. With Christian men possessing great fortunes there ought to be a large overflow into the Lord's treasury.

But the apparent result has too often been that the success or failure of these movements has been gauged largely by their monetary success.

One isn't ready to condemn any proper emphasis on giving, and I am not persuaded that it has been overstressed. What is remarkable is, that for most of the five years, it has been the chief thing in the program much stressed or advertised. Does this go to show us that in our day the Churches are becoming or have become secularized so that they rely on power of money more than the power of God? Probably no thinking person who deeply reflects on these facts will wholly repudiate the charge.

There is today a more or less

apparent belief that money will accomplish the world's evangelization if we have enough of it. Thus money has been put in God's place and if it remains there the end will be woeful for the Church and Christendom and the perishing nations. Contrast this with the state of the apostles and the early Church. Then poverty was the rule, and the Gospel was triumphant in the heathen world against fire and sword. Peter and John could say, "silver and gold have we none," and Paul could truthfully say of himself and his followers, "Poor, yet making many rich; as having nothing and yet possessing all things." and to the beloved church at Philadelphia our Lord said, "I know thy poverty, but thou art rich." To the church that had plenty of money and nothing else He said, "I counsel thee to buy of me gold tried in the fire that thou mayst be rich, and white raiment that thou mayest be clothed, * * * and anoint thine eyes with eye salve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent."

The temptation to rely on what money might do is never absent from the missionary's life, although he is not usually permitted to have a great deal to spend. Nevertheless contrasted with earlier days, it is true that now large sums of money are given to missions, and the men who handle it need to be men of prayer, lest by money and its unwise use, they foster in the native churches a dependence on foreign support.

II. The Danger of Relying on Human Wisdom and Resource, to the exclusion of the wisdom that cometh down from above. The church in order to avoid the charge of being impractical, has come to so fully copy the world's methods that there is little need felt, too often, for direct guidance by the Holy Spirit, the author of foreign missions. This tendency is seen in the highly multiplied and articulated organizations through which the Church seeks to function. It is an idea partly founded on a apparent truth, and yet it is fraught with immense dangers. Its great danger is that it will proceed on the basis of the guidance of human wisdom alone, in an undertaking in which the best human wisdom has never been adequate. All these tendencies at which I here merely hint, are a loud call to Christ's Church to arouse herself to prayer, lest she lose her identity, her apostolic commission, her Scriptural freedom and democratic principle of autonomy, and thereby her crown.

III. Lastly, there is an urgent call to a renewed life of prayer, in view of the effect upon Mission work in non-Christian lands of an apostate Christianity called Modernism, assiduously at work both in America and other lands, to overthrow the saving truths of the Gospel and the authority of God's Word. The American and English press have given due publicity to these doctrines and they have captured the mind of the mass of the rising generation. Most all the large universities are nurseries of these anti-Christian teachings. According to them, the authority of the Bible is gone, the atonement is gone and everything that constituted the peculiar and grand particularities of the Christian faith for those stalwart heroes of missions in the preceding

age, Carey, Martin, Livingstone, Moffat, Duff, Burns, Taylor and the multitude of names we associate with theirs,—all are relegated to innocuous desuetude by the self styled possessors of "Modern Scholarship." No century of the Christian era has witnessed such a repudiation of the fundamentals of Christian truth, and these ebullitions and foamings of men, themselves destitute of the truth and salvation, have affected the non-Christian world in a way that makes us weep. Now when we preach to a throng of non-Christian Hindus and Mohammedans in the bazaar a polite and cultured Parsi M. A. Professor steps up and announces to us that the wise men of our own countries are agreed that the Bible is founded only on myths and that evolution upward is the correct history of mankind, rather than a fall downward from original holiness. And Moslem and Hindu and Confucianist periodicals reproduce with a note of ecstasy these denials of the Christian faith.

No call to prayer in our days is louder than this one of a repudiated Bible and the resultant wrong to a world that is perishing in its own darkness.

On every hand are these agencies and combinations above referred to, and missionary professorships and and scholarships in well-known institutions, all contributing in some degree to weaken and dilute the Gospel. Many of them boastfully repudiate in public the essential Gospel of the New Testament. One well-known professor wrote recently that if missionaries were not prepared to abandon this old traditional gospel they would fail inevitably. But we can only fail if we abandon it. And if we are faithful now in prayer, we know that our Lord will come and bring the victory.

Mohammedan Prayer

By Rev. A. M. Laing

ONE of the strong impressions that is made upon visitors to Mohammedan lands is that the Mohammedan is very faithful in his prayers. He may be seen anywhere, on the road side, in the railway, in anyone's front yard, wherever he finds himself at the hour of prayer performing his devotions oblivious to his surroundings.

Five times a day the Mohammedan is supposed to pray. That much is his duty and he may in some cases pray oftener than that. This constant prayer is to be carried on seven days of the week with very little variation, and, with the exception of the month of fasting when there is more prayer, all the months are the same.

On Friday afternoon in all the larger towns and cities the male Mohammedan population may be seen praying in unison, and on the days of the 'id, the feast days, a full attendance may be witnessed. Christians are often led to reflect on their own prayer life in view of this constant practice of prayer by the Mos-

lem as he prefers to call himself; to wonder if we are as faithful and frequent in our prayers as he is. It is a certainty that in the matter of quantity and the number of prayers, the Moslem has a good record.

The question, however, of the quality of the prayer is worth considering before giving the palm in the matter of prayer to the devotion of the Moslem. A closer study of the nature of the prayer offered by the Moslem is of real value, in fact a necessity to him who would make a true comparison of the spiritual life of the Moslem with that of the Christion. A description of the prayer offered in so many places all over the world is given so that the very words used may be considered and the nature of the prayer in its relation to the heart of the worshipper.

Prayer is preceded by the Call to Prayer. This is a formal act. From the tower of the mosque a Mohammedan priest calls out to the whole neighborhood: "God is great" four times, then "I bear witness that there is no God but God" twice, then "I bear witness that Mohammed is the Apostle of God" twice, "Come to prayers! Come to prayers! Come to salvation! God is great! There is no God but God." On the early morning the sentence is added "Prayer is better than sleep."

Following the call to prayer the people assemble in the mosque or engage in prayer elsewhere. But before prayer certain ablutions must be performed. The hands to the wrist must be washed, rubbing them three times with water; the teeth must be cleansed; the mouth must be rinsed three times. The beard must be combed once, the whole head must be rubbed once, the hands and the feet must be washed in a certain way. This washing is supposed to work forgiveness for all the smaller sins. In cases of certain defilements the whole body must be bathed. And these washings must all be performed in exactly the right order, in the right way, nothing to be omitted.

When the ablutions have been performed the people line up in rows leaving space enough between each row for the prostrations. The Imam or leader of the prayer is in front of them. He first repeats the "Iqamat," a form of words made up of the same words as the Call to Prayer with the additional sentence "Prayers are now ready." It must be borne in mind that everything in connection with the prayer is in the Arabic language which is often as in India not well known to the worshippers.

The regular prayers then begin with the "Niyyat" which is said standing with the hands on either side—"I have purposed to offer up to God only, with a sincere heart this (morning) with my face Qiblawards (two) rak'at prayers Farz."

(The daily prayers are either Farz, Sunnat, Nafl or Witr. Farz are those numbers of rak'ats (forms) said to be enjoined by God. Sunnat, those founded on the practice of Mohammed. Nafl is the voluntary performance of two rak'ats, or more, which may be ommitted without sin. Witr is an odd number of rak'ats, either one, three, five or seven, said after the night prayer. These four kinds of prayer are distinct from each other. They each begin with the "Niyyat" (purpose). The worship-

per may rest between them but not converse on worldly subjects. The five times when prayer is required are: 1. From dawn to sunrise. 2. Just after noon. 3. Between this and sunset. 4. A few minutes after sunset. 5. When the night has closed in. In addition to these times voluntary prayers may be offered: 1. When the sun has well risen. 2. About 11 o'clock a. m. 3. After midnight.)

MOHAMMEDAN POSTURES IN PRAYER

After the Niyyat, the hands are then raised, the thumbs touching the lobules of the ears, the open hand on each side of the face while the Takbir i Tahrimah is said, "God is great." The hands are then dropped, the right placed upon the left below the navel, and the eyes looking to the ground in self abasement. Then is said the Subhan: "Holiness to thee, O God. And praise be to thee. Great is thy name. Great is thy greatness. There is no deity but thee." Then is said the T'auuz: "I seek refuge near God from cursed Satan." Then the tasmiya: "In the name of God, the Compassionate, the Merciful! King on the day of reckoning! Thee only do we worship, and to thee we cry for help. Guide thou us on the straight path: the path of those to whom thou hast been gracious: with whom Thou are not angry, and who go not astray."

After this the worshipper may repeat as many chapters of the Qur'an as he likes. Some verses he must repeat. Usually the Suratu'l Ikhulas

(cxii) is generally said: "Say: He is God alone; God the Eternal, He begetteth not, and is not begotten; and there is none like unto Him."

Then is said: "God is great" called the Takbir i Ruku' with the head and body inclined and the hands resting upon the knees, with the fingers slightly separated. In the same position is then said: "I extol the holiness of my Lord, the Great" three times. Coming to the erect position again the hands are placed on either side and the Imam says: "God hears him who praises him" and the people reply, "O Lord Thou art praised." The worshipper then drops on his knees and says, "God is great." He then puts his nose and then his forehead to the ground and in this position says, "I extol the holiness of my Lord the Most High" three times, raising his head and body and sinking backwards upon his heels, placing his hands upon his thighs, he says, "God is great," and then he returns to the prostrate position as be fore and repeats, "God is great" and adds the words, "I extol the holiness of my Lord, the Most High" three times as before. Then he repeats in the sitting posture the words, "God is great." This ends one rak'at or form of prayer.

At the close of two rak'ats, he, sitting with his left foot bent under him, and placing his hands upon his knees, says, "The adorations of the tongue are for God, and also the adorations of the body, and almsgiving. Peace be upon thee, O Prophet, with the mercy of God and His blessing. Peace be upon us and upon God's righteous servants." Then raising the first finger of his right had he says, "I testify that there is no deity but God; and I testify that Mohammed is the servant of God, and the messenger of God!" Then is said in the same posture: "O God, have mercy on Abraham and on his descendants! Thou art to be praised, and Thou art great. O God, bless Mohammed and his descendents, as Thou didst bless Abraham and his descendents! Thou art to be praised and Thou are great. O God, our Lord, give us the blessings of this life and also the blessings of life everlasting. Save us from the torments of fire." Then he closes with the Salam. Turning his head around to the right, he says, "The peace and mercy of God be with you." Turning to the left, he repeats the same words. At the close of the whole ceremony the worshipper raises his hands as high as his shoulders, with the palms towards heaven or towards his own face, and offers up a munajat or supplication, either in Arabic or in his own language. This usually consists of prayers from the Qur'an or the Hadis (Traditions).

A young Moslem in describing the purpose for which prayer is offered said there were four. The first is TO PROPAGATE THE FAITH. The second is to secure UNITY AND COMMUNITY OF BELIEVERS. The third was to secure PERSONAL HOLINESS. The forth was to present SUPPLICATIONS TO GOD, first as a Moslem, and then as a brother to all mankind. In ordinary conversations with Moslems much is made of the second point, and it is claimed that at the time of prayer so often repeated the monarch and the

subject, the rich and the poor, the learned and the unlearned, are all on the same democratic plane.

The large numbers of those who pray, the number of times they pray, their utter disregard of others when they pray, the reverential postures of prayer, all form a very impressive display of outward piety. The above study however also discloses that the words used are repetition upon repetition and that too, in a language which to most is unintelligible.

Let him who wishes praise the Mohammedan for his prayer, but the following facts stand forth in his condemnation:

1. Matt. 6:5 states: "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men." Moslem prayer is full of outward display.

2. Matt. 6:7 states: "And in praying use not vain repetitions, as the Gentiles do: for they think they shall be heard for their much speaking. Moslem prayer consists of liturgy full of repetitions.

3. The use of a language unknown to the majority of Moslems makes the prayer, one of the lips and not of the heart, and leaves the individual subject to the priest for his devotional material.

4. Moslem prayer life is not a life of association with God but of specified and frequent meetings for social union in carrying out a ritual. It brings *people* together but does not bring the sinner into the presence of his Saviour.

5. The Moslem washes his hands and body with water, but is nevertheless a sinner coming into the presence of the Holy God. He has no perfection to present to the Author of Perfection, no pure holiness to present to God Most Holy. He does not come in the name of Him who bore our sins upon the tree and who gives us His righteousness, and who is Himself our Great High Priest, our Intercessor and the Offerer up of all our prayers.

Hindu Prayers

By Miss Henrietta Moore

HINDU prayers are many and varied, each caste and each sect having its own special forms of prayer which cannot be used by others. Each calls on some special deity or incarnation. Whether idolaters or not, all Hindus agree on the need and propriety of worship. Religion permeates the whole fabric of the Hindu's life and directs all details from birth to death and burial. The everyday acts of life, eating, drinking, bathing, even cleaning the teeth, are a part of worship to be performed in a prescribed manner, each accompanied by special prayers.

The regulations require a Brahmin to rise every day about an hour and a half before sunrise. On rising his first thoughts should be for Vishnu. He then calls upon the following gods to cause the sun to rise, saying:

"Oh Brahma, Vishnu, Siva, Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, Ketu, cause the dawn to appear." He pronounces the name of his guru, or spiritual teacher, and addresses the following prayer to him "I offer worship to you; to you who resemble the god whom I love most; it is by your wise advice that I am able to escape the dangers and perils of this world." He next imagines himself to be the Supreme Being, and says: "I am God, there is none other but me. I am Brahma; I enjoy perfect happiness, and am unchangeable." He thinks deeply on this point with great complacency for some time, fully persuading himself that he is really Brahma. After this he addresses Vishnu thus: "O god, who art a pure spirit, the giver of life to all things, the ruler of the universe, the husband of Lakshmi, by your command I rise, and am about to occupy myself with the affairs of this world." He must then think of what work he has before him during the day, of the good deeds that he proposes to do, and of the best means of carrying out his intentions. He reminds himself that his daily tasks to be meritorious must be done zealously and piously, not indifferently and perfunctorily. While thus thinking he takes courage, and resolves to do his best. Afterwards he recites aloud the litanies to Vishnu and repeats his thousand names.

He washes his face, cleans his teeth according to the ritual with a brush made by chewing the end of a small twig. He rinses his mouth eight times being careful to spit out the water on his left side, for if he spits it out on the right side, he will assuredly go to hell. He will think three times on Vishnu and will swallow a little water three times in doing so. He then proceeds to some water, preferably a river, for his ceremonial bath. There he first engages in "intensive contemplation," a mental preparation employed before every religious ceremony. In meditation, he is seated cross-legged facing the east. At its close he calls to mind the gods of the waters and worships them. He begins his prayers by repeating, "Whether a man be pure or impure, or in whatsoever station in life he may find himself, if he think of him whose eyes are like the lotus (Vishnu) he shall be pure within and without." Then "Water of the sea, of the rivers, of tanks, of wells, and of any other place whatsoever, hear favorably my prayers and vows. As the traveler, fatigued with the heat, finds rest and comfort under a tree's shade, so may I find in you solace and assistance in all my ills, and pardon for all my sins. O Water! you are the eye of sacrifice and battle! You have an agreeable flavor; you have the bowels of a mother for us, and all her feelings toward us! I call upon you with the same confidence with which a child at the approach of danger, flies to the arms of a loving mother. Cleanse me from my sins, and all other men of their sins. "At the close of this prayer, the Brahmin sprinkles a few drops of water on his head from three stalks of a sacred kind of grass. He believes that addressing these prayers to the water in the morning insures the remission of his sins. He now thinks of the sacred Ganges and

offers this prayer, "O Ganges! who were born in Brahma's pitcher, whence you descended in streams onto Siva's hair, from Siva's hair to Vishnu's feet, and thence flowed on waters. Deign to blot out my sins and deliver me from all evil."

He must next think of the seven sacred rivers: then plunging into the water, he fixes his thoughts intently

HINDU SHRINE

to the earth to wash out the sins of all men, to purify them and promote their happiness. You are the stay and support of all living creatures here below. I think of you and it is in my mind to bathe in your sacred on the Ganges, and imagines that he is really bathing in that river. His ablutions finished, he turns towards the sun, takes the water in his hands three times, and makes a libation to the sun by letting the water run off

the tips of his fingers. He then leaves the water, girds up his loins with a clean cloth, and puts another on his shoulders. He sits down with his face to the east, fills his brass vessel with water, which he places in front of him, rubs his forehead with the ashes of cow-dung or sandal-wood, and traces on it the red mark called "tiloki" according to the custom of his caste. He ends by hanging a wreath of flowers or a string of seeds around his neck. He then thinks of Vishnu and in honor of him drinks three times a little of the water contained in the vessel. He also makes three libations to the sun by pouring water on the ground. Similar libations are made in honor of each god that occurs to mind, and to all the gods in general. Then he rises, pronouncing aloud the name of the sun, and worshipping him. He then meditates some time on Vishnu, and repeats the prescribed form of prayer in his honor. He again repeats the names of the gods, turning round the while, and ends by making them a profound bow. Thinking once again of the sun, he addresses the following prayer to him: "O sun-god! You are Brahma at your rising, Rudra at noon, and Vishnu when setting. You are the jewel of the air, the king of the day, the witness of everything that takes place on earth; you are the eye of the world, the measure of time; you order the day and night, the weeks, the months, the cycles, the seasons, the times of ablution and of prayer. You are lord of nine planets; you absolve the sins of those who pray to you and offer you sacrifices. Darkness flies at your approach. * * *. I worship you with all my strength; deign in your mercy to put away all my sins." Now he turns round and round, twelve, twenty-four, or forty-eight times according as he is able, in honor of the sun. He then goes to the sacred fig-tree and with his face toward the east he worships and prays to it. He walks around the tree seven times, or some multiple of seven, according as he has strength. He then reads some devotional book for a time, attires himself in clean garments, plucks a few flowers to offer to his household gods, fills his copper bowl with water and returns home. There he makes the sacrifice to fire, and is ready for the ordinary affairs of the day. Towards noon he returns to the river to repeat this ceremonial, only the prayers are different. On his return to his house he proceeds with the daily sacrifice

Worshipping Their Household Gods

to his household gods. Everything being ready for this important ceremony, he turns toward the east or north, and remains some time in deep meditation. Taking a position below the divinity, he places the flowers he brought as an offering to the right of the god to whom he is about to present the offerings. Before him is

placed a vessel full of water, also incense, a lamp, sandal-wood, cooked rice, and other things of which the sacrifice is to be composed. He first drives away the giants and evil spirits by snapping his fingers ten times, and turning round and round. He then sets to work to provide himself with a new body, saying " I myself am the divinity to whom I am about to offer sacrifice." He goes through a long preparatory ceremony, placing his hands on the vessel of water, he repeats a prayer over it, and then presents his offerings to the household gods.

Evening prayers are begun about sunset and are similar to those in the morning and at noon with a difference in the forms of prayer. The lounder these prayers are spoken the more meritorious they are considered. It makes one think of the prophets of Baal. However the very highest act of devotion is where, without telling anyone, a person goes alone into an inner chamber, closes the door, puts cotton in his ears, throws a cloth over his head to shut out all sight and sound of the world, and for a fixed time concentrates his thoughts on the one whom he would worship. Few attain to this.

These are forms of prayer for various occasions and some which serve as charms. Originally these all were memorized and passed on by word of mouth, but in later years prayer-books have been printed, different sects having their own special prayer-books. Those ignorant people who have not learned the long prayers satisfy themselves by repeating, "Ram, Ram" or "Wah Guru, Wah Guru" as many as one hundred times, or even more. Some use a rosary.

There are variations in form and ritual in different sections of the country, as well as in different castes. What I have given is regarding the Brahmins, or priests. No one dare teach the Brahmin's prayers to a Sudra (low-caste man) under pain of eternal damnation. Great care is taken to keep the common people in ignorance, lest the Brahmins lose their power over them.

Worship and Customs of Churas

By Miss Laura G. Dickson

THERE were four brothers of Brahman caste named Purba, Bhartha, Gristin and Prabta. According to their Hindu religion they could not touch a dead body, especially that of a cow, without becoming unclean and losing caste. One day their cow died and none of these four brothers would touch her dead body. Finally three of them said to the fourth, "Purba, if you will drag the animal away, after the *fourth*, we will restore you to fellowship." Purba did as he was requested and expected to be restored in four days. When the time came the brothers refused to let him come among them, they very cleverly had not specified the time, whether it would be the fourth day or year or century or after the fourth

transmigration. He contended strongly with them over the matter but they positively refused. There was a nephew, Kalak Das, who loved his uncle so much that he became very angry with his father and other uncles and said he would never leave this uncle who was out of caste. To make himself an untouchable, like his uncle, he went and skinned the dead cow. These two lived together and formed a new religion. The uncle had two other names, Bal Meek and Bala Shah. Bal means "great" and Shah means "king"—The Great King. After a while the uncle died and the nephew cremated the body and erected a tomb over the spot where he buried the ashes. This became his worshipping place and was the beginning of the Chura worship. Their idol is known as Bala Shah or Bala Meek. Because of the lack of written rules, this worship is not always regular in its formulas, and the idols for worship are not always made in the same way. One old village woman told me that when she was a small child a Priest came to her village and under the shade of a tree, at the edge of the village, he dug a hole and put in it five copper coins, five grains of wheat, half a pint of milk and half a pint of goat's blood. Over that he raised a mound of earth and ordered her to mix some mud and plaster it all smoothly. There was the god—Bala Shah.

Another manner of making a god is for a Chuhra to take a new, earthen water jar and put into it five cocoanuts, a little gold, a little silver, a little brass and a handful of earth and cover the jar and smear it all over with mud and then erect a mound of earth about it. After this he says a little rhyme and then says, 'If a real Priest will come along and bring the keys and open the doors, he may learn true religion." After repeating this formula four times he says "Amen," and the god is finished. Every Thursday the Churas who go to worship must burn a lamp before the idol. Their forms of worship vary. The Churas who are in the employ of Mohammedans, worship more or less after the manner of Mohammedans—and those in Hindu employ follow along Hindu customs.

The old time Churas always had a big festival once a year. All the singers in the community were there and sang special praises to Bala Shah. Great quantities of bread were baked and broken up and mixed with clarified butter and unrefined sugar. Some of this was placed in a new earthen jar and with this in his hand the Priest would repeat four times a little rhyme and the people would respond with "Amen." After this the bread was distributed as food among the people. The Priest then placed over the jar a cloth on which he had pressed his hand and left blood prints of his five fingers. Then he announced that the worship of the people had been accepted in the next world by Bala Shah.

In cases of trouble and sickness the people go to the idol with an offering and present petitions. If the sick one gets well or the trouble is removed, Bala Shah gets the credit and is given an offering of sweet bread. When a son arrives in a family it is an occasion of great joy and

on the seventh day the house gets a special cleaning and a mud doll is made and worshipped and is considered as the special guardian of this child. When a son is married, a brother, or cousin, and his wife, take a new jar covered with red cloth and go to the well for water. They are accompanied by the women of the family singing about the boy. When they return a new basket is taken and in it is placed the jar and over it a mound of earth. On top of the earth is a little cup with a wick burning in oil. A lid is then placed on the basket and the boy put on top of it. He is expected to dance on it until he has broken all the things to fragments. After this comes the buttermilk ceremony. When the wedding guests are about ready to leave, milk is taken and mixed with water and the youngest woman in the family must use this and wash the feet of all the others. The milky water is then poured on the roots of a fruit tree, and the ceremony finishes by the parents of the boy feeding the guests on rice and milk.

When the groom brings his bride home the mother meets her with a cup of water in hand and passes it seven times around the head of the girl and then drinks from the cup, and says, "as I have passed the water seven times around your head before drinking it, so have I bathed seven times in the river Ganges." Then each woman relative present puts a bite of bread into the mouth of the bride and she is declared a member of the family.

According to the old Chuhra religion, when a death came to a home, the entire family slept on the ground for four consecutive nights. On the fifth day they bathed in clarified butter and sour milk, put butter on the hair, took sweetmeats to the grave for the spirit of the departed and distributed money among their Priests. The men who buried the body received a day's rations. On the seventh day a number of Priests and relatives were fed. The one who washed the body and prepared it for burial received his food for forty days and then a new suit of clothes and a pair of shoes. All the relatives were called the fortieth day and feasted. If the deceased was an old man they feasted on rice and sugar and each guest brought a rupee to the home. The women of the family sang concerning the great length of his life.

Every Thursday they cooked food and took it to the grave so that the dead man's spirit might not go hungry. At the grave they repeated this prayer—

"Old and young. Those receiving blessings. In your name I'm giving food."

To Bala Shah he would say—

"Give us blessings and help us for the food we give you. Amen."

God's ministers are many, for this His gracious will,
Remembrancers that day and night His holy office fill.
While some are hushed in slumber, some to fresh service awake.
And thus the saintly number, no change or chance can break.
And thus the sacred courses are evermore fulfilled,
The tide of grace by time or place is never stayed or stilled.

—F. R. Havergal

The Missionary's Prayer Life

By Miss Hazel Bennett

PRAYER is absolutely essential to the success of the life and the work of any missionary. Of course this is true of all Christians, but in a special way is it true of the missionary. The call of the world's need and the Saviour's love for those for whom He died are the impelling motives of all true missionary enterprise. The missionary goes forth in response to this call of love and sacrifice and need. Worldly ambition, position, honor, resources can have no part in this call. The true missionary has responded to the voice of God and he knows Him who thrust him forth. When he reaches the field, however, he finds the need much more terrible than he had ever imagined. At first the physical need of the people almost breaks his heart, but as the years go on he sees that this is only a poor expression of the much greater need of mind and heart and soul. The depths of sin are beyond his understanding. He finds sin entrenched in strong positions and its victims bound by bands he cannot break. His physical strength is lessened by life in the tropics. The warfare is against tremendous forces and many of these are in high places. The dense darkness about bears in upon his soul. The constant beholding of pain and sin and all the tragedy attending mar his own life until he finds the antidote. The lonliness, too, is overwhelming unless tempered by the companionship of the greatest Friend of all. Then, too, the missionary does not want to fail. No one does and here there is so much at stake. Immortal souls are in the balance, and many of these souls have never had much of a chance and never will have if he fails. He can not meet the situation in any human strength, but he knows that the treasures of Heaven are open to him who prays aright, so he takes courage and dares to face the future.

Again and again plague, cholera, smallpox, famine and all the tragedies attending, have swept over the country and left the missionary as well as his people sick at heart. How could he ever have endured if there had not been the secret of God's own presence to which to turn for strength and wisdom, guidance and comfort? The people turn to him for help and he has no help to give unless he makes constant demands upon the treasury. But thank God, he never goes there in vain and the supply is inexhaustible. Well do I remember those terrible days when influenza was claiming its multitudes from all over India. Just the physi cal pain of those days was terrible to witness and one came home utterly spent from beholding it. It was impossible to go back until the time apart had strengthened and refreshed one's own soul and made it capable of carrying blessing and imparting courage to others.

The missionary in the villages is so helpless unless everything about his life is bathed in and fortified by prayer. Whether the service be for Hindu, Mohammedan or Christian he finds himself entirely helpless unless

In the Secret of His Presence.

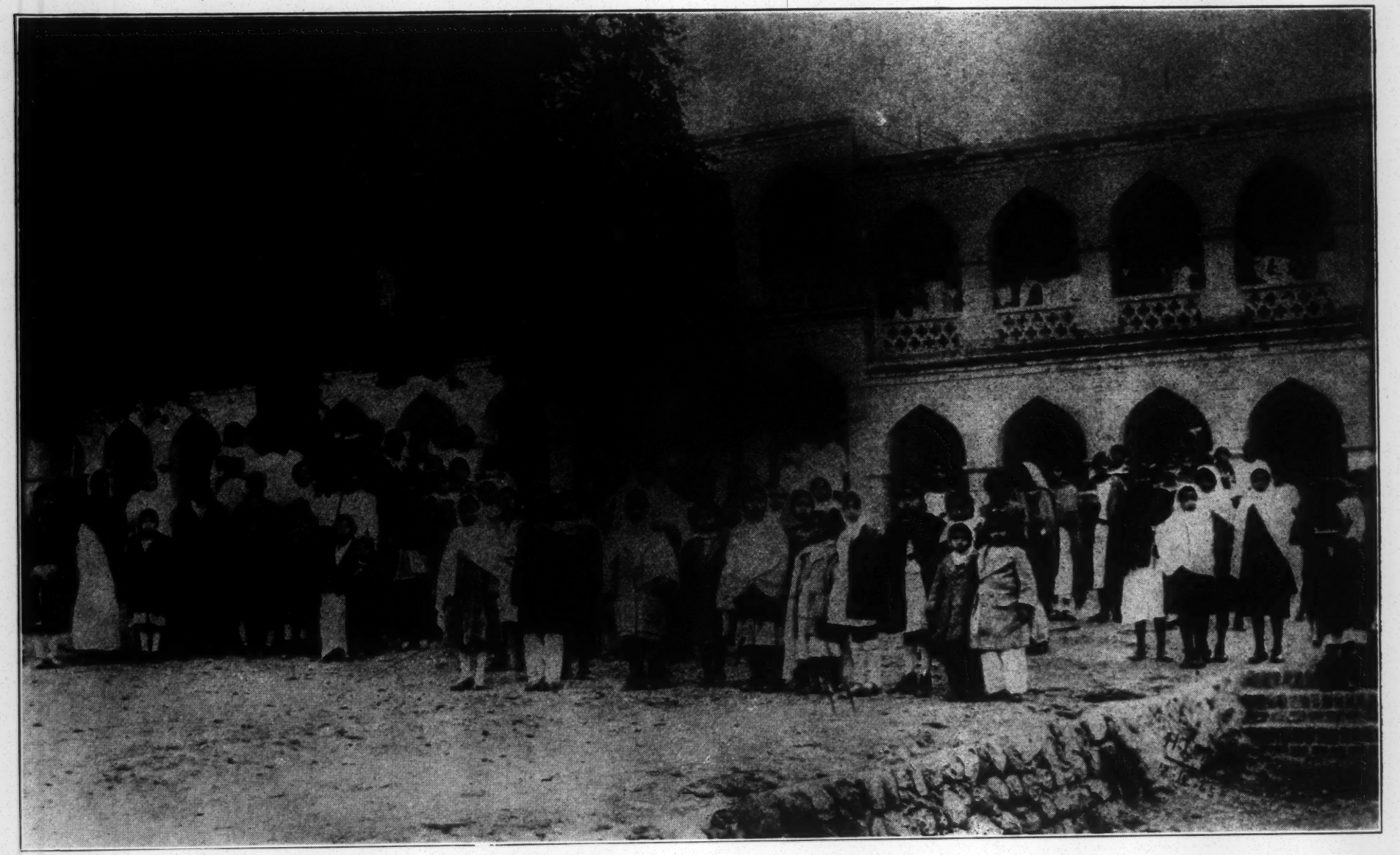
In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring:
And my Saviour rests beside me, as we hold communion sweet:
If I tried, I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts, my griefs and fears;
Oh, how patiently He listens! and my drooping soul He cheers:
Do you think He ne'er reproves me? What a false friend He would be,
If He never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face.

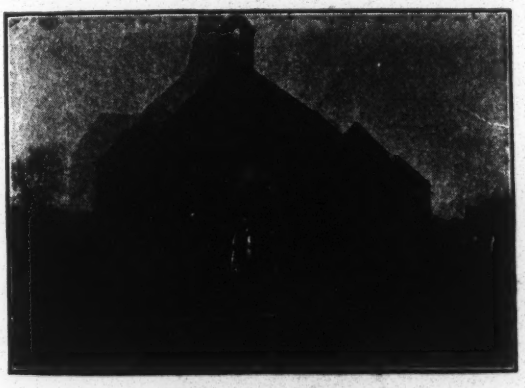
Ellen Lakshmi Goreh, An Indian Woman, Lucknow College, India.



"AVALON" GIRLS HIGH SCHOOL, PATHANKOT

Cut furnished from the Mrs. George Moore Memorial Fund

he is breathing the very atmosphere of prayer. The self-satisfaction of the one who claims to depend on his own works, the agony of the mother who has lost her son, the indifference of the woman who thinks she knows Christ because her father or some other relative was a Christian, the anguish of the wife who has not become a mother, the longing of the Hindu woman to find a God whom she can love rather than just fear, the dirt in the courtyard, the sore eyes of the children, the terrible death wail of the women, the wicked men who stand about and stare, these and so many other things make prayer imperative. I think of the day the old Mohammedan woman called me



Church at Lyallpur
A Christian Place of Prayer

to the roof to ask me if there was any way to get rid of sin, and I wonder what I could have answered if there had not been the quick resort to prayer for words and strength and guidance. I think of the Hindu woman who followed me out of the house to tell me that God had sent me to her that day to tell her the way to Him. I again see the eager, hungry look in her eyes and the new hope that Christ brought her that day, and I thank God for the way open to the throne. I think of the Christian woman whose only daughter had died, and of the way she found the fountain of comfort. Then there was the wife who had not heard from her husband at the front for so long, and fear, terrible fear, gripped her heart, and then the way God answered and sent her two letters instead of one. I think of the Mohammedan boy who left the house before me and then waited to say he was ready to confess Christ. I think of the way people tried to hinder him later, and of how prayer was the only help we could render, and of the effective help it was too. Many of the Christians, too, get mixed up in terrible marriage tangles and all sorts of things. Where indeed could we take their burdens and our aching hearts as well, were there no way to His presence?

Again the missionary sees a village school about to go to pieces. Lack of trust and confidence have come in and the once promising work is about to fail. He sees little girls left untaught and a village left without an effective witness. What a comfort to pour out this story of failure and and need and longing before the One who knows and cares and understands and who is able to make things right.

He goes to a village at the wrong time, for the Christian women are forgetting their high calling and are treating their grief with the same indulgence the heathen women engage in. He understands now why Jesus looking on was filled with indignation and why He wept at the grave of Lazarus. His heart goes up

in a great cry of pain as he sees the honor of his Lord flaunted, and that too in the house of His friends. Somehow He hears and answers and lets him know He understands, and then perhaps the missionary succeeds in quieting the women and in helping them to understand too.

A woman is in great moral danger and she is a Christian too. Argument avails nothing, tears seem like worthless things but they still persist in flowing. Orders only delay things and do not really help. Only prayer can bring forces into action which can reach and change that dear one's heart.

Just a few days ago I had to go with another missionary to bear a message to a dear old couple and four orphan children which we knew would break their already-often-broken hearts. We longed to bear all the burden of their new grief, but we knew we could not do it. How glad we were they knew the great burden bearer and knew how to take their sorrows to Him. The granddaughter, Soson, had been ill in Sangla Hill school. All that human love and care could do had been lavished upon this motherless, fatherless, child, but God wanted her for Himself. Prayer was the only service we could render these stricken ones now, prayer and all our heart's love and sympathy. No heathen wailings here. Broken bruised hearts to be sure, taught to beat in unison with His, and children who looked forward to His coming in resurrection glory.

The burden for the great multitudes of unevangelized is heavy and it is always with us. We meet them every day in the villages, in the cities and by the way. We see them at their work and at their play. We join in their rejoicings and we try to share their sorrows. There are so many eager ones who have little opportunity to hear, vast numbers of indifferent, careless, stubborn, blind, all headed away from the light. Then there are the border countries where we may not enter because forbidden, but where immortal souls are dying, as well as many places we may not enter because there are not messengers enough. Not long since I was talking with an old woman who was pleased with the message of His love, but she could scarcely credit it because we had been so long a time telling her. She spoke of loved ones gone before and said she must go as they had gone. I assured her I had come as quickly as I could, but she shook her head sadly and passed on. How glad I am that prayer can follow her!

The modern missionary understands quite well what Paul meant by the "burden of the Churches" and like Paul he feels that burden ever pressing in upon him. This is a land where people are born into their religions, so it is not strange that many third and fourth generation so-called Christians have never experienced the new birth. Then too the Church is in the midst of heathenism and of those who follow the false prophet. The tendency all about is downward. The need of the Church is appalling. Where save in the secret of His presence can we find strength and courage and help to go on?

There are lots of joy burdens, too, and it is such a privilege to lay them at His feet. I think of three villages visited last winter where God Himself must have marked out every step of the way. His Spirit so manifestly did the work those days and just used us to pass on His message and whole villages wondered. How could one keep from running to Him for the very joy of it? A little village girl was so happy to have a beautiful doll from America that she told God of the joy and prayed to be made just like the little girl who had sent the doll. Many of us know how she felt about wanting her Lord to share the joy.

The missionary must also pray for the sake of his own soul. There are many soul-cooling things about. There are so many needs one can't respond to and tears one can't restrain, and so much grief one can assuage. The pain would be unbearable if it were not for the place of relief and unloading. Satan surely tries his utmost to put the mark of failure on our life and work. Perhaps the most precious times apart

HOLY MEN OF INDIA

are those when he goes for fellowship and just to be alone with God. He leaves the place of prayer with an abiding presence that can not be taken from him. His time is taken up with all sorts of service that he has to jealously guard these prayer times else they almost slip away from him.

The workers and their families from three districts have been with us for two week's Bible study. We have been learning much from studies in Exodus and Hebrews about the privilege of prayer and the work and worship of the believer-priest. We want to carry the people more upon our heart, the seat of the affections, and on our shoulders, the place of strength and burden bearing. We want to appreciate more the altar of incense, the place of intercessory prayer. We want to tarry longer at the brazen altar of sacrifice and at the laver of cleansing.

I was much impressed last winter with your part in this fellowship of prayer for India, your part in our success or failure. One day in November we found two Hindus who were wonderfully prepared for God's message. One of them told us how several of his people started to read the Gospels together, but how they could not go on for weeping when they came to the part about the cross. The story of that sacrifice just broke their hearts. The same day the Christian women were unusually responsive and a Mohammedan woman would not leave until I gave her my own Punjabi New Testament. She wanted to study again the lesson she had heard that day about the Holy Spirit and Pentecost and the new Peter. We could only wonder at God's working.

The next month at the same time we were in a new village and every one we met that day seemed peculiarly prepared of God for His message. A hush came over the whole village and people were aware of God's working and presence. Christians, Hindus and Mohammedans all seemed bowed before Him. The next month was the same—a whole village waiting at His feet, and the fourth month it was much the same story. The time was when the names of the Gujranwala District missionaries appeared on the prayer calendar of the Women's Board at home. In some inexplainable way our prayer life and yours, our work and yours are linked up together, and God works as we pray.

The Prayer Life of the Indian Church

By Rev. M. M. Brown, M. D.

IT is natural for a living person to breathe, likewise it is natural for a Christian to pray. The little new born babe begins to breathe at once—this is the sign of life. So also the new born Christian should begin to pray—this may be regarded as the sign of spiritual life. This is a matter that has been often neglected when dealing with enquirers, probably one great reason for so much lack of spiritual life.

Many of those who are called Christians in our Indian church have never learned to pray, except as they have been taught the Lord's Prayer; even this they soon forget. This is lamentable but true, and we who are missionaries must bear the blame. Too often we have been satisfied to have them pass the examination and let it go at that; we have not really taught them to pray. This being true it naturally follows that the prayer life of the church is at a low ebb. There have been individual instances of great power in prayer among some of our Christians, and no doubt there are others at the present time, but they are the exception rather than the rule. Kanaya, whose story is so fascinatingly told in *Our India Mission*, was a great man of prayer. It is told of him that he would remain in the prayer tent at the Sialkot Convention for days and nights at a time, and would be seen kneeling with tears running down his face, while he pleaded with God in prayer.

Spiritual life and prayer go together. Where one is the other will always be found. The more spiritual life the more prayer, also the converse, where one is weak both are weak. God gives the life and the Christian must use the life. He must exert himself to become strong or he will of necessity remain weak. Just as in the physical life one must use the strength he has in order to keep it and gain more strength. The Christian who does not exert himself to pray will remain weak. As a church we have not realized this, and as a result we are all more or less weak in prayer as well as in other spiritual lines. Paul tells us in Romans 8:26—"The Spirit helpeth our infirmity, for we know not how to pray as we ought." The Lord told us that the Holy Spirit would lead us into all Truth; teaching us to pray would be a part of this no doubt. But we do not take the trouble to ask for help and seek the guidance of the Spirit; we are careless pupils and the Spirit is grieved and cannot teach us. It requires the co-operation of the pupil with the teacher to produce a graduate. Charles Finney in his memoirs writes that he used to arise early that he might give the Spirit opportunity to pray. Paul exhorts to pray at all seasons in the Spirit. We, as missionaries are and have been weak, so those to whom we have been sent are also weak. In short, we as a Mission have *not* been as we should have been, a *praying Mission*, and so the Indian church is not a praying church. It is possible too that the home church has not been as faithful as she should have been in prayer, and this may be one reason why both mission and native church are not what they should be.

Prayer should be made under three conditions, first Public Prayer, second, Prayer in small groups and third, strictly private Prayer. All are important, probably the last is the most important of all. In "The book of government and worship, in chapter 15, under the heading of "Private Worship," this is said:—"In private worship, the believing soul is alone with God." It is essential to growth in grace and the

realization of holiness of character and life. Because of the tendencies of the human heart, and the constant temptations of the world to depart from God, it should be of daily practice. This is all eminently true and the word *essential* should be definitely emphasized. This brings us to one great cause of weakness and lack of life in the whole church, time is not taken to be alone with God. This is true generally throughout the church. Those who do take time to go alone are the ones who are strongest spiritually. It requires effort and definite purpose of heart and mind to take time and go alone every day to mediate on God's Word and be alone with Him. The time must be long enough to *satisfy the soul.* Whether in the reading of the Word or in prayer and meditation it must not be hurried nor must there be distraction. Jesus gave us the definite directions in Matt. 6:6. "But thou when thou prayest enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father who seest in secret shall reward thee openly." This is definite and spoken by our Lord and Master who knew what He was talking about, and if we neglect it, we do so to our own infinite loss—and His too.

This is difficult but imperative. The difficulties are many. One is the pressure of work. Another is disinclination, and a tendency to make excuses and listen to the voice of the evil one who will do all in his power to keep us from it, for he knows that a praying Christian is a dangerous Christian to his kingdom. A third difficulty is to determine a suitable time. The fourth too, is very important, viz., *place.* These all hinder us as missionaries and no doubt they also hinder our Indian friends. We may believe that if this is difficult for us, who have been raised in Christian homes, in a Christian land, where the need of prayer has been made plain, that these people will find it even more difficult. But all these difficulties can be overcome if we set our hearts to it. The first two will have to be overcome by simply setting our wills and covenanting with God that we *will* do this thing. The third is not insurmountable, and will have to be determined by the circumstances. But almost all who are spiritual will agree that the early morning is by all odds the best time. It may be necessary to arise very early as did Dr. Finney, and Jesus did this that He might have time to commune with the Father. It may be impossible for some to rise early.

The last difficulty, viz., that of place, is perhaps the most difficult of all. It is difficult in the home land. Unless one has a room to himself it is almost impossible. We must not be selfish in this matter any more than in any other. We must not monopolize a room and hinder another in his private devotions. Often a quiet corner will be found where one may be hidden and pour out his soul to the Father. The necessity is on our side to make the time and place; if we do not eat we will be weak, God's plan of strengthening the body is through food; so the soul must be free from distractions or the fear of them, in order that it may be free to rise to God.

Our subject being the prayer life

of the Indian church, brings us to the question of place with reference to the Indian people. Suppose that all of the other difficulties have been overcome, where shall the Indian Christian go to be alone? This question has often come up. The houses are small and the rooms are full of people. Often a whole family lives in one room. Not long ago a young man told us that he waited till the rest of the family were all asleep, and then had his time with God. His life bears witness. Those who live in the towns and cities find it hard to get out into the fields. Those who can are fortunate. The fields are a fine place and when we are in camp we can find many suitable retreats; it is not so easy for the ladies to go out. The missionary mother will find it hard to find time and place. But about the India Christians there is no question but that this is the hardest thing to overcome in their lives; may it not be the great cause of the weakness in their prayer life? Only yesterday the pastor of the Lyallpur church, who is one of our best and most spiritual men, told the writer that this is his great difficulty. He lives in the city, the house is as large as the ordinary Indian house but it is crowded. He cannot get to the fields as it is too far and his help is often needed with the smaller children. He sometimes goes to the church, which is quite a ways off, there too the people know where to find and interrupt. He rises early about 4:30, what an example for us, and gets all the time he can before the family wakens.

As the prayer life of the home church and the missionaries reacts on the prayer life of the church, and theirs again on our's, let us set ourselves anew to this great work of intercession for which Christ "ever liveth," and let us share His burden which He is so lovingly wishes to share with us. What an honor to be "fellow workers together with Him." Let us pray " with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,"—and for the Indian church. Notice the four "alls" in this passage—all prayer—all seasons—all perseverance—all the saints.

Let us remember too that we are praying against "principalities and powers, against the world rulers of this darkness, and against the spiritual host of wickedness in the heavenlies." It is against "the god of this world who has blinded the minds of the unbelieving" and their eyes are still more or less blinded. Let us remember that they "were taken captive by Satan at his will" and are still more or less under his sway, and that they have—"turned from darkness to light and from the power of Satan unto God," and Satan still works to keep them, as well as our selves, under his power.

Unflagging Prayer for Spiritual Revival

That men ought always to pray and never lose heart. Luke 18:1. Moffatt and Weymouth.

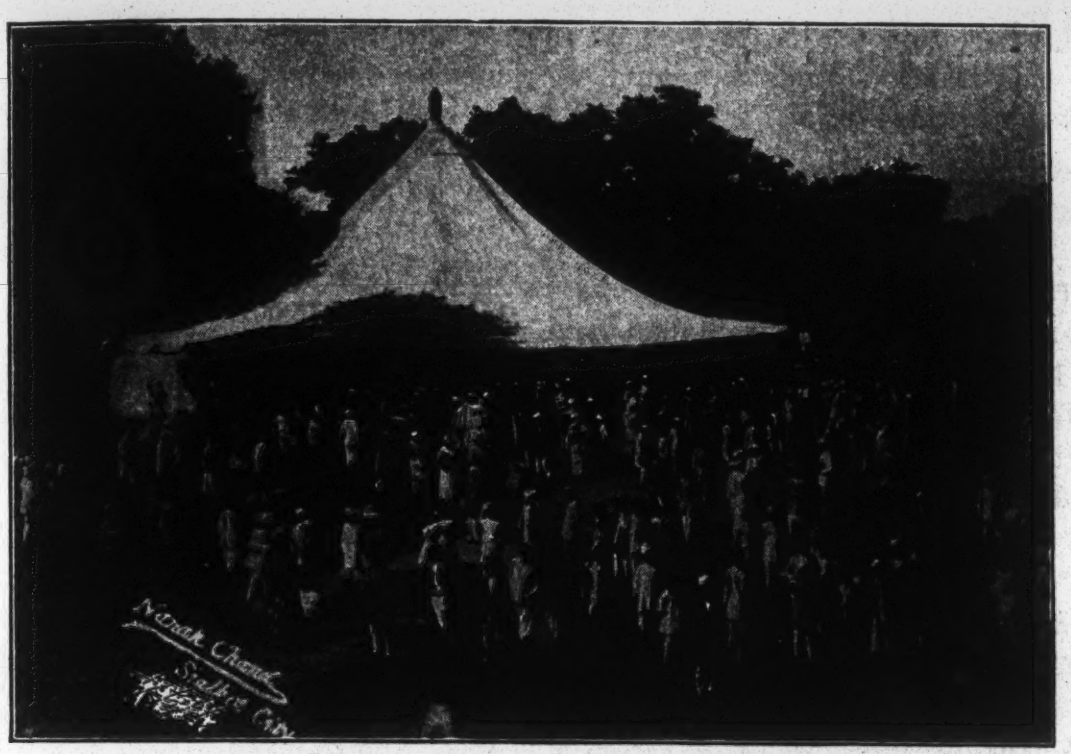
Pray with unceasing prayer and entreaty and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty. Eph. 6:18 Weymouth.

The Panjab Praise and Prayer Union

By R. McCheyne Paterson

THE Union was commenced after missionaries in the Punjab experienced the blessedness of united prayer. About 1900 they began to gather together for united Bible Schools for which united prayer was offered. As these Schools became more and more fruitful, they became larger and larger until one great Bible School at Gujarkhan, Rawalpindi District, in 1902 laid the foundations of the Sialkot Convention. Who of us can ever forget Gujarkhan and God's wonderful work in the consecration of His own, to a life in Christ Jesus our Lord!

One single soul's struggle stands out vividly in one's memory; but scarcely a single soul escaped a very real spiritual refreshing. He was a well connected Punjabi Evangelist—a man with a hot temper and was from the dominant race of that part—the Mohammedans. We saw at the very first meeting that great struggle was going on in his heart, and we were led to concentrate all our prayers on him. This was too much for him and that night he ran away from our meetings, leaving a note that his wife was ill so he had to return home! One missionary cheered up his fellows; he cried out, "Praise God, he is running away from the Good Shepherd! We know which can run the faster, Praise God for His work of Grace. He must soon be brought back on His shoulder, rejoicing!" Surely enough, the very next day that Evangelist returned not only with his own wife and children, but with such a crowd of others, including wives, that we had to wire for two missionary ladies to come and help with the women's classes. On his return a triumphant joy filled all our hearts; Christ who had begun His good work, would not stay till it was completed. That very night God met our young friend. It was late, after the last meeting, one missionary was out walking under the cool stars trying to get a breath of fresh air, when he heard a groan and saw dimly a form lying on the sandy plain; sob after sob shook that form. He went and knelt down beside that brother in trouble with a prayer for wisdom and divine tenderness to deal gently with this broken heart. As he knelt beside him and whispered, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," he realized that a deep work of grace was going on and that in a very real way this soul was being crucified with Christ and being raised with Him in newness of life. His very appearance, lying on the ground with arms outstretched, cross wise, suggested this spiritual experience. There in the silent night the life risen with Christ was begun. Then he rose up and said—"I insulted my missionary. I must go and apologize to him." They went together and found the group just concluding a time of prayer; he went up and asked forgiveness, saying he had confessed his sin and been forgiven for Christ's sake. His missionary put his arms around him and wept tears of thankfulness with him. This was the man who had run away from Christ and been brought back



SIALKOT CONVENTION—A PLACE OF PRAYER

into His own presence and joy. He is now a pastor and has a life behind him of much usefulness. How we rejoiced that night! This was only one of many conquests made by our Lord at that Bible school. Two lessons were burnt into our hearts; one was that we must have such a united school every year for our workers; this really resulted in the Sialkot Convention. The other was that we must have united prayer regularly and that resulted in the forming of the Punjab Prayer Union. The Prayer Union was formed in 1903 and the Convention in 1904, another proof that our God answers united prayer. These two, the Prayer Union and the Convention have been joined together as cause and effect, all these years. "What God hath joined let no man put asunder."

It was in April 1903 that a band of missionaries among whom were John Hyde, W. B. Anderson, George Douglas Turner and others, joined together to form the Union, each pledging himself to faithfully answer the following questions to God—

1. Are you praying that you may not be ashamed of Jesus but may glorify Him in your life?

2. Are you striving in Prayer for a flood-tide of The Holy Spirit, and do you feel, that you cannot go on till He comes?

3. Will you join with others in the Punjab, who are praying the same things, and if possible, set aside at least half an hour, every day, for definite urgent Prayer for new power of The Spirit in ourselves, in our fellow-workers, and in the Church?

4. Will you take up this Ministry of Intercession, as the "ONLY" hope for God's work in the Punjab, and the one to which He is clearly calling us now?

5. Are you willing to hold on in Prayer till God sends a mighty revival into the Punjab?

6. Will you try to make others see these things and to join in Prayer?"

It was in answer to their prayers that the Bible School in Sialkot held in 1904, proved such a blessing to so many missionaries. They resolved to hold another united Bible School in 1905. In the spring of that year our first annual Prayer Union meeting was held in Gujrat; we gathered at the feet of the glorified Lord and Master to seek "new enduement from on high." How He humbled us in His gracious presence; what can ever efface from our memories that vision we had down on our faces, of the Lamb "as it had been slain"—"in the midst of the Throne"—He showed us His hands and His side pierced for the sins of the whole world. Truly He broke us down so that we could enter into the fellowship of His sufferings and do our part to "fill up" that which was behind of the afflictions of Christ for the sake of His Body which is the Church. Not one that attended but received a refreshing and reviving. So the blessing that followed in our great revival Convention at Sialkot in the autumn of 1905 was only a continuance of what God had been pleased to pour out upon us beforehand as a Prayer Union. So it has continued all along; our annual prayer meeting in the spring has always meant a great spiritual uplift to many and a preparation for greater blessings to follow.

Time would fail to tell all that God has been revealing to us, especially in regard to the life of intercession which our glorified Lord carries on for us upon His throne. "He ever liveth to make intercession for us." Surely that is the Prayer Life He told us of when He declared He had come to give Life—Life more abundant, abundant means literally "overflowing." That is the Glory that He has bestowed upon us. As a Prayer Union we are seeking a deeper prayer life and desire to show it forth in our daily duties.

With the revival there came "joy unspeakable and full of glory" which could find expression only in Praise. According to promise God poured out the spirit of grace and supplication. We have a membership of one hundred but only a small number of these send praise items and prayer requests month by month. Many missions now have their own prayer circles and some wonder if the work of the Punjab Praise and Prayer Union is ended. We look up and say—"Thy will be done." Whatever happens, many will thank God now and throughout eternity for all that this Prayer Union has meant to our Life *in* Christ and therefore our Life *for* Him.

To His Praise—

President—R McCheyne Paterson

Secretary—May E. Hale

We can never forget the important part played by the Y. M. C. A. and their energetic Secretary in the formation of this Union. They taught us the all important lesson of the "Morning Watch" with that marvellous soul stirring appeal in the 50th chapter of Isaiah.

"The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary; He wakeneth morning by morning, He waketh my ear to hear as one that is taught."

Prayer Life in Avalon Girls' High School, Pathankot

By Miss E. Josephine Martin

ONE of our old school girls, who is now in the Normal Training School, Lahore, wrote to us not long ago, requesting prayer for the matron of the school. She added, "People here say that the prayers of Avalon School are answered." This caused some heart searching, for two or three of the classes had been having quarrels which had had to be settled, and two girls had been sent home because of uncontrolled tongues which were making trouble.

Not long after this, a Mohammedan woman came asking us to take two of her daughters in as boarders. Although she was most insistent, we had to refuse, for we have one hundred and twenty-two boarders crowded into the space for eighty. The woman said, "Girls learn the way of righteousness in your school. I hear that from all, and I want my girls to be here. Please only just give them room enough for a bed." We had to say "No" for within the past year over fifty had been refused, and the number had already been been stretched beyond the limit. This incident, too, caused heart searching, for did we deserve the reputation which the woman ascribed to us? Every Sabbath afternoon and evening Miss Ramsey and I take the older and younger groups in prayer and praise services, alternating the groups. In these services many earnest prayers are made, but the question comes to us sometimes, "Is the spiritual life of the school all that it should be?"

Each class has its own prayer band, with the exception of the three lower classes, which are combined in one. Since the prayer bands should be the pulse of the school, when the request came for me to write on this subject for the *Womens' Missionary Magazine,* this question was put to them, "Is the prayer life of the school effective?" Their answer was, "Wait a month and we will test it and see what our prayer bands have meant to us." I want to briefly give their reports as an answer to this question.

After telling how their prayer band is conducted, the girls in the Tenth class (Seniors) say, "We are glad to say that several of our prayers have been answered such as—

1. We did not have unity in the class, but we prayed about it, and now we are united.

2. We continued praying for Adeline, and we thank God that she is well now. (Adeline is one of our former school girls, the sister of one

of the class, who has spent weary months in the Hospital).

3. We are praying for our prayer lives and we are improving.

The Ninth class girls say, "Our class was disobedient, and we quarreled among ourselves, but by praying we have improved." Some of the class give personal testimony. One says "My sister-in-law was seriously ill, but now she is quite well." Another says, "At first I spoke any and everything, which came in my heart, but now I have learned to control my tongue by praying, but yet I need the prayers of others, for I am very weak in myself." Still another says "I prayed that God might open the way for my sister to come to school, and God heard my prayer, and she is now here in school. My mother, too, was sick, but now she is quite well, and we thank God for that."

The Eighth class report, too, tells of belief in the potency of prayer. I will give it in detail, just as it was handed in—

Answers to our prayers,

1. For the sick people especially for the following:—

For Ellen's aunt and brother,

For Esther's brother,

For Miss Pal (our matron) when she was sick

THE CLASS OF 1926 AVALON HIGH SCHOOL WITH MISS GRAHAM

For Miss Buchannan when she had her operation

For Miss Pal's nephew

For Miss Munassi's father. Now they are all quite well.

2. We have been praying for a Mohammedan Maulvi, who has become a Christian and still we now are praying for him, that God may help him in his every difficulty.

We prayed for unity and peace in our class and our prayers were answered.

For Miss Buchannan's brother (Dr. Howard Buchannan) we have been praying, and are still praying.

We have been praying for Avalon's prayer life since we began to have our Prayer Band.

We have been praying for Miss Martin's cousin's children, whose parents died when they were in the Sudan (the Guthries).

We prayed for the girls that they may know how to sit in the presence of God. Sometimes they did not behave properly in church, but we were not disheartened, but prayed continuously. And now we see that the girls are trying to sit nicely in church.

New things we have learned.

We must always be obedient, and we must be honest, trustworthy and careful.

If we want our prayers to be answered, first we must tell God our heart's desires, and then keep quiet and hear His voice.

God is always taking care of us, if we put our trust in Him.

The Seventh class, too, speaks of a better spirit among the girls. Among the definite prayers answered were, the prayer for the mother of one of the class, who was very sick and was restored. Also one member of the class was told that when she completed the Sixth class, she would be sent to take nurses' training. She was anxious to go on to school, and this was made a definite object of prayer. The way was opened for her to remain, although all arrangements had been made for her to enter one of the Hospitals. For this the class gave thanks. They say, "Whenever we have a difficulty, we go to God, and He helps us always."

The Sixth class mentioned a number of sick people for whom they prayed, who are now well. They also say: 1. "We prayed for God's light, that the girls of Avalon may have a very holy and prayerful life. We see that the girls are trying their very best with God's help to follow Him, and to get nearer and nearer to Him. 2. We did not have very much unity and love in our class, but now God has helped us and answered our prayer. We classmates love each other more, and have more unity."

The other reports will have to be translated. We have a Special English Class for girls who have come from our Vernacular Schools, but have not learned enough English to enter regular classes. They, too, have their prayer band, and they tell of the brother of one of them, who had not walked for years, for whom they had been praying, who is now able to walk a little, and is getting stronger. We have mumps in the school. They say, "This is a very infectious disease, but we have been praying that it may not spread through the school." It has been stayed in a most remarkable way, only eight having had them, and not more than two or three at a time. Our school is so crowded that an epidemic would hamper us greatly.

The Fifth and Fourth Primary class bands are in charge of older girls. The Fifth class reports more earnestness in prayer and faith in God, who has heard many special prayers. The class has been asking many questions about conditions of

effective prayer, which is most encouraging.

The Fourth class gives these special instances of answered prayer,—

"We prayed for Miss Prabhu Das and she is better."

"We prayed for spiritual help, and know that God has helped us."

The little ones in the first three classes say "we pray to be obedient, prompt and good and it is shown in our lives."

"We prayed about plague in Sialkot, and word has come that it has been stayed."

"We pray to love all as Christ loves us."

"God has helped us to be good girls to be prompt in performing our duties."

The India Secretary of Christian Endeavor has just paid us a visit, and has spoken several times. Yesterday (Sabbath) afternoon at the little girls' prayer and praise service, when requests for prayer were asked for, one wee tot said, "Please pray for the Christian Endeavor." The appeal had not been lost!

Yesterday the teacher in charge of Christian Association work in the school asked all the girls who wanted to have special prayer to meet her in the prayer room after our communion service. The room was full, and in the evening the older girls at their prayer and praise service told of the good time that they had had. Miss Bashir-ud-Din gave them an earnest talk on consecration, which was followed by a heart searching season of prayer. The influence of it was felt in our service, and their feelings were especially expressed in Nos. 283 and 228 of Bible Songs No. 4.

We can all say:

In Him through life my faith shall rest,
For he both hears and answers prayer.

Prayer as Incense

By Rev. W. D. Mercer

THE external form of religious ceremony given to Moses for use in the Tabernacle points directly to the higher spiritual forms of worship that were to be more fully enjoyed through Christ. Among the various symbols used we find the golden altar of incense, the golden bowls or censers in which the incense was burned by Aaron, the priest, morning and evening and on special feast days. The incense was composed of a number of precious spices ground and mixed according to a special formula and to be used only by the priests in the tabernacle service.

The ascending column of smoke that arose from the golden censer, filling the air with sweet perfume, has a definite spiritual significance. The burning of incense symbolizes prayer. While the priest burned incense in the Holy Place, the congregation waited in silence without. The psalmist said "Let my prayer be set forth as incense before Thee." In the vision on Patmos John saw the four and twenty elders, "having

each a harp and golden bowls full of incense which are the prayers of saints." We might rightly infer from this symbol that prayer is a holy and most precious thing. It is a divinely instituted spiritual service that radiates sweetness and divine energy upon our lives, upon our homes and upon our work.

This symbol helps us to visualize prayer. In our imagination let us suppose that from every earnest petitioner, from every family altar, from every prayer group, from every assembled congregation there went up the column of incense smoke, what a revelation it would be of spiritual conditions. The volume and beauty of the ascending column would depend upon the zeal and faith of the petitioners. From some hearts a mere thread of smoke is ascending but from others quarters a rolling cloud is rising signifying the divine presence.

Interesting as it might be to wander in our imaginations here and there among the various groups or congregations to behold the volume of their prayers. I wish in this article to direct your eyes to India and to acquaint you with some of the details of the prayer life of the Mission. It is not customary for people to talk much about their heart experiences neither is it easy for one to talk about these inner experiences of our Mission work. However, it is cheerfully given in the hope that it may contribute something to the prayer-life of the church. I will describe the various modes of prayer that make up the prayer life of the Mission.

1. I will mention first *Individual Prayer* as distinguished from group prayer. It may be assumed that every missionary has a strong private prayer life. It is an absolute necessity. The forces of evil are so manifest, the need of spiritual power is so great, personal problems and the problems of the work are so trying that the missionary must pray and pray much or he will fail utterly. One may for a short time through the stress of work neglect to pray but not for long. The problems and difficulties of the work very soon force him upon his knees to claim the divine power without which his efforts would be useless.

I think the missionary's life is much like a person travelling up a stream in a row boat. As long as he keeps rowing he makes progress but as soon as he drops the oars he begins to go back. By means of prayer we go forward against the terrible forces of evil but when we stop praying we begin to lose ground. The mission field and the general conditions there, seem capable of producing more crises for the individual Christian worker, than any other place. Many a missionary because of the force of circumstances has like Jacob sought a solitary place and wrestled with God and refused to go back without a blessing.

2. The *family altar* is an honored institution in the India Mission. So far as known the golden altar of incense is established in every family in the Mission. Morning and evening the sweet incense rises heavenward. In many homes the morning worship includes the servants and other Indian helpers who may be present.

It was my privilege a few months ago to spend a couple of days in the home of one of the mission families where the atmosphere of the home seemed will nigh perfect. In this home each morning family worship was held with the servants and Christian workers. A dozen men went out to begin the day's work with thoughts of God in their hearts. Each evening there was family worship with the little children. Part of the time it was more of a frolic than pious devotions for the children took part by answering questions about the story read and took their turn in prayer. Such a time with the family all together is a parent's great privilege not an irksome duty. Children raised in such an atmosphere will never go very far wrong.

In this age one sometimes hears the note of alarm being sounded that family religion is going out of date and the fire on the golden altar of incense has smouldered and died out. However true this may be in some quarters it is not true on the Mission fields and it is good to live in an environment that makes the essentials of religion a natural part of life's programs.

3. The *Weekly Station Prayer Meeting* is another spiritual dynamo. It has been the custom for many years for the missionaries of each station to get together weekly to pray for special needs. In some stations the meeting is on Sabbath evening but in others it is on a week day.

From these meetings a volume of united prayer goes up for a great variety of subjects; some requests are for missionaries who are sick, those on furlough and those returning; the names of enquirers and new converts who are being persecuted or are being severely tested. Not infrequently a convert has to be helped through a law suit brought against him by relatives who hope by some pretext to get him or her away from the Christians. Such occasions call for earnest united prayer. All the meetings of the mission and church, Committees, Summer Bible Schools, Meeting of Presbytery, Synod, Conferences, Sialkot Convention, Annual Meeting, all are strongly remembered in the weekly station prayer meetings. If strife breaks out in a congregation, or a pastor falls into sin or workers are needed for special places, earnest prayer is offered at the station prayer meetings.

That the station prayer meeting is a place of power no one who has ever attended will deny. In nearly every meeting I have attended there has been thanksgiving for answers to prayers offered at former meetings.

4. There are usually one or more, *Prayer Conferences* each year in the Mission. These conferences are the expression of a felt need along some line. There has been a growing feeling for some time that the mission has been allowing other work to crowd out the real work of evangelism and that we have not as strong an evangelistic program for the whole field as we should have. During the Christmas holidays the Evangelistic Committee called a prayer conference lasting four days at which a goodly number of missionaries and a few Indians were present. In the mornings an hour was given over to the study of Paget Wilke's book en-

titled the "Dynamic of Service." The rest of the time was spent in prayer seeking fresh guidance for a larger and more efficient Evangelistic program.

A month later a week-end prayer conference was held in Rawalpindi for the missionaries and workers in that section of the field. The special subject for prayer and conference was "How to deal with enquirers and new converts." As more converts keep coming from the Mohammedans the problems become many and complex. In the mission field almost every convert direct from another religion represents a series of problems for the church and the Mission. Such a situation calls for special prayer.

The exhortation, "Come now and let us reason together" has a real meaning on the mission field and these prayer conferences have proved God's willingness to counsel with us in regard to Kingdom matters.

5. The last spiritual power plant for our work here that I would mention is the *Prayer Room* work at Sialkot Convention and Annual Meeting of the Mission.

The Sialkot Convention Prayer Room is especially worthy of mention because of its close relation to the revival in 1905 and because of the memory of John Hyde who in the early days consecrated the prayer room with his wonderful prayer spirit.

During the Convention the Prayer Room is never closed and very seldom entirely empty. Some one or more of the prayer veterans are sure to be there and often a large crowd. Before every meeting and during every meeting at least a few will be still in the prayer room seeking the blessing of God upon the message spoken. The Convention Prayer Room is a clinic where inquirers or persons with spiritual difficulties receive helps.

At the last Convention a young man was brought into the prayer room who was in great need of help. He had been a convert from Mohammedanism some time before but because of some treatment which he considered unjust he turned against Christianity and was on his way to Qadiana the headquarters of the Ahmadiya Mohammedans where he expected to denounce Christianity as a false religion. He had stopped at Sialkot Convention to gather up all the destructive material he could. In the prayer room he was convicted of sin and went out a true follower of Christ and abandoned his evil purposes.

During the Annual Meeting of the Mission the prayer room is a place of great blessing to the missionaries.

After several years of service on the mission field the writer wishes to testify to the naturalness of prayer to the life of the missionary. Should it not be just as natural to every normal Christian? In the physical world a harvest depends on a number of important elements; rain, sunshine, human effort etc. Spiritual fruitfulness in our lives and work also depends on certain vital elements of which prayer is one of the most important. Prayer like the shower of rain causes life to spring forth and bear fruit. The absence of it produces drought and famine.

Jane Martin

A VALUED MISSIONARY

By Rev. H. C. Chambers, D. D.

In the sudden death of Miss Jane E. Martin the United Presbyterian Church has lost one of its choicest missionaries and workers. The cause of her death was malignant malaria of the pneumonic type. She is the first missionary to be buried in the cemetery at Taxila.

Miss Martin was the youngest daughter of Dr. and Mrs. Samuel Martin, our pioneer missionaries to India, and she leaves two sisters in the work in India, the Misses M. R. and E. J. Martin, and two sisters and two brothers in America. She came to India in 1906, and with the exception of a year in charge of Elliott Dispensary, Pathankot, and part of a year in Taxila Hospital in charge of evangelistic work for women, her missionary life was spent in Khangah Dogran District.

Miss Martin's missionary life was characterized by so many fine qualities that we thank God at every remembrance of it. Everywhere she went she carried with her the savor of the knowledge of God. One of her Bible Women invariable referred to her life as Masih ki si zindagi, "The Christ-like life."

Her personal traits of character were of a kind to qualify her for being a successful missionary. She had good judgment, and her opinion was worth seeking on any subject because it could be relied upon as thoughtful and unbiased. Good humor was another trait that relieved many a difficult situation and the tension that comes from intense application to a great spiritual task, and made the unity of the spirit comparatively easy to preserve among her fellow workers . Her equanimity and quietness of spirit exerted a restful influence upon her co-laborers and the people among whom she worked. Neatness and care in her personal appearance even when camping in the remotest villages was another characteristic worthy of imitation by all who would commend the gospel to others.

Miss Martin was not only well qualified for her missionary service by temperament and disposition, but by intellectual gifts as well. She was possessed of a fine, well-trained mind. Her knowledge and use of the Urdu and Punjabi were much above the average, giving her an access to the people which every missionary desires. She was a splendid organizer and teacher, as shown by the steady and substantial growth of the work among the women and girls in her district. Khangah Dogran usually had its full quota of girls in our boarding schools and sometimes more, due largely to Miss Martin's efforts.

Her spiritual qualifications, however, were the ones that crowned all the rest, and made her the ideal missionary she was. Among these may be mentioned humility, unselfishness, consideration of others, faithfulness to duty and concern for the spiritual welfare of the women and girls under her care. We remember one occasion when a village was being visited where the Christians and especially the women were very indifferent, that her tears could not be restrained when the women failed to come to the service which was being held in an open court near their homes. Her faithfulness to duty was perhaps her most outstanding trait of character. It was this which led her many times to overtax her physical strength. She was never in very rugged health. For the first few years of her missionary life she had a constant struggle to overcome malaria. A serious eye operation preceded, and an operation for appendicitis accompanied her last furlough, rendering an extension of furlough necessary. But with all her physical

weakness she kept bravely and faithfully at her task to the very end.

The memory of her life will abide with us as a sweet fragrance; as the odor of a sacrifice well pleasing to God.

A LOYAL CO-WORKER

By Miss Henrietta Cowden

Someone wrote on hearing of Jane's Homegoing "Another one of our very best has gone." And so it is. She was one of God's choice ones; and from our view point one that could scarcely be spared. She was doing a very wonderful work in Taxila Hospital. To her this was a new kind of work and she had come back from furough not yet quite up to par in health; but the very newness of it and the hardness of it seemed to be a challenge to her to do her best. It was understood she was being sent there just for a year. To some this might have been an excuse for just marking time. But Jane went into her work heart and soul, and had already won many hearts in the eight and one half months she had been in Taxila. Even a casual observer would have been impressed with the fact that her influence was quite marked on the patients in the hospital and in the village nearby. This village has been counted as one of the hardest, its people among the most bigoted in Rawal Pindi District. Yet Jane was having invitations to come to homes in that village. The women were coming out to the Dispensary. This is really a very wonderful testimony to her love and devotion. Love for God and for people and devotion to God and His service were two of her marked characteristics. I have known her most intimately since 1906. I used often to say of her when I lived with her in the intimate way working mates live out here, "Jane has only one fault, and that is she lets people impose on her." She is now receiving her reward for the many times her humble, kindly, patient spirit has been tried by those who would try to take advantage of her because of this spirit. Not that she was not firm. She was highly dignified in her personality and her very kindliness gave her the respect and love of Indian and American alike.

She had great constructive ability. She was full of plans for the betterment of her work. Her last full day's work was on Saturday July 10. She spent the afternoon after a forenoon at the hospital with dispensary patients and inpatients, pasting large pictures of Scripture scenes on cloth to hang in the wards and private rooms at the Hospital. We found a whole drawer full of them, after she was gone. There was to be a Bible and psalm book in each ward and private room as well. She took personal interest in each patient. She argued that it was important that patients have food, medicine and baths at regular intervals, how much more important that they get a portion of God's word each day they were in the hospital. We found a tabulated list of women who had taken special interest in the message of life while in the hospital. Evidently she was keeping touch with them in their homes. No doubt these were on her prayer list. Those prayers will be answered some day too.

She had an unusually wide vision for the work of the Kingdom. She was as interested in the work of others as in her own. In other words, she counted it all as one. This made her a good sympathizer and a helpful companion. She was always optimistic and able to see the good in folks. She was able to get the best out of her helpers. She was so faithful herself that they were spurred on to do their best too. Folks loved her, that was the reason they wanted to please her.

Her love for God found expression through her prayers as well as through her service for God's creatures. Faithful in keeping the morn-

ing watch she was always nurtured herself and so was able to feed others. Now her Father had need for her and she is perfected. "Blessed are the dead who die in the Lord."

COLLEGE CLASS-MATE AND FRIEND

By Mrs. John W. Bickett

In the class of 1901, in Muskingum College there were two who went out as missionaries—Miss Ethel Roxy Martin to Cairo, Egypt and Miss Jane E. Martin to India. It was a great surprise and sorrow to hear of Jane's death which occurred on July 15th. It is hard to realize that she has gone, for she visited in our home just previous to her return to India a year ago, and we recall the delightful times we spent together.

She had a quiet and unassuming manner and to be in her company was restful and uplifting. Her happy generous-to-a-fault attitude won for her many friends and her strong purpose to be useful for her Christ made her an inspiration to all.

In college we recall her thoroughness, unselfishness and a strong desire to serve her Lord. After years of service in India, she was concerned about her ability to do her work. She felt her life was worth little except as it was given in service for Christ and the great need of India for Christ was always first in her mind. The consuming desire of her life was to tell others about Him.

She was a loyal and true friend and the memory of her consecrated life will ever be an inspiration and will stimulate to serve Him, whom she loved to serve.

OUR SISTER

By Miss Mary Martin

Our baby sister, and the first of the seven to join her parents! Another grave in India of one fallen by the way in the midst, as it seems to us, of her labors.

Her physical weakness and the operations which were necessary before and during her furlough have been referred to. Yet she was the last to realize that an extended furlough would be necessary and her pillow was wet with tears when the rest of the party turned their faces toward India and she had to remain behind. We had hoped that once she had regained her strength she would be stronger than she had been for years and that the best years of her life were before her. But the All-wise Father said,—"It is enough. You have worked faithfully and struggled bravely. Come home now."

It is a disappointment to us, of course, that there was not even time for Josephine to reach her and be with her during the last hours. She worked to the last and slipped quietly away, as Jane would have wished to do. In her home letter Josephine says of this—"It seems strange that the Heavenly Father could not let me see her (she had planned to go the next day and Jane was happily anticipating the visit) but I have thought that it would be a comfort to some of our Indian friends to know that we were deprived of what they so often are deprived of for they cannot get to see their loved ones when they are away and are called home."

In the letters which have come from missionaries and others who knew her best I have been struck with the unanimity with which they have spoken of how *ready* she was to go. Each day she lived so closely in fellowship with her Lord and did so faithfully and thoroughly the appointed work that for her, it was but a step over the threshold into the glory land.

She had in an unusual degree the passion for souls. The time and strength spent in administration work and long hard journeys under which missionaries often chafe were perhaps unusually hard of her. She longed to be at what she felt was the

real work of preaching and teaching the Word and was never happier than when she got the message across to some hungry seeking soul or saw evidences of growth in grace and knowledge among the humble village Christians.

It was my privilege to be associated with her from the time I returned from my last furlough till she left on her furlough. Those were days of heartening fellowship, and from personal knowledge I can endorse every word that has been said of her zeal, her faithfulness and hard work even when physically weak, her earnestness and eloquence in giving the message, her sane sound judgment in counsel, and above all her thorough consecration and deeply spiritual life.

A SISTER'S TRIBUTE

By Miss Josephine Martin

Sister Jane's call was so sudden that it was, as some one wrote, just stepping into a higher service. She lived so near to her Master, that it was only a step. No good-byes—just like stepping into the next room and waiting for the rest to come.

The many, many letters from friends, missionaries of our own and other missions, and Indians, brought great comfort and showed how universally she was beloved. I want to quote from a letter from a friend of another mission, who has always been closely connected with the work of our mission and who has been a great spiritual help to many of us.

"I never knew any one whom I thought was just sweetness personified, like your sister. She never seemed to be ruffled. There was always a peace about her that seemed a part of her being—just an aroma. It always calmed me and brought peace to me, whenever I saw her. Aye! such flowers are for the Master's Garden above, and shall we deny Him that which is His own? The Lord gave and the Lord hath taken away, Blessed be the Name of the Lord!"

Letters from Indian ministers and leaders in work among women and girls, told how they felt that she had a real love for them and was glad to be in India to serve. They feel a real loss. One friend, a missionary, said, "It comforts us to think that the saints' ministry is only continued in Heaven!"

So Jane is serving with Him, and may not the Church in India have even a greater blessing from her higher service there? Another friend had been reading a poem which made her think of Jane, so she sent it. I did not know what "Come Ben" meant, but my Scotch friends tell me that in Scotland the two main rooms were the "butt" and "ben," the "ben" was the inner room into which the friends were taken.

The poem suggests Jane, who has left the Gates ajar for us—

"Bright stars of Faith and hope, her eyes
Shall shine for us through all the years
For all her life was love, and fears
Touch not the love that never dies.
And death itself, to her, was but
The wider opening of the door—
That had been opening more and more,
Through all her life, and ne'er was shut.

And never shall be shut. The left
The door ajar for you and me,
And looking after her, we see
The glory shining through the cleft.
And when our own times comes—again
We'll meet her face to face—again
We'll see the star shine; and again
She'll greet us with her soft—'Come Ben.' "

There is a destiny that makes us brothers,
None goes his way alone,
All that we send into the lives of others,
Comes back into our own.
—Edwin Markham.

Foreign Correspondence

MISSIONARIES BIRTHDAYS

October 8 Miss Sara Moore
October 13 Miss Ellen Maconachie
October 13 Miss Marie F. Tait
October 16 Miss Ruth Ardrey
October 18 Miss Elizabeth McKibben
October 20 Miss Olive Laing
October 23 Miss Mary Lawrence
October 31 Miss Esther Wilson

Oh, what if the one we have failed to uphold
By the prayers that we did not pray,
Should fall in defeat at the battle's front,
Or falter along life's way?

Do you think that the fault would be wholly theirs's
If weary and sick at heart,
They failed to render some service true
When we did not do our part?

—Lillian M. Weeks.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

A VISIT TO MISSIONS IN PERSIA

By Mrs. S. M. Zwemer

In my last note I think I told you about our visit to Tabriz and Urumid and of the splendid work carried on in these towns and villages by the American missionaries. From Urumid we returned to Tabrix.

We crossed the very salt lake of Urumid; there were four in our party. We travelled on a barge in company with Persian soldiers and others, including dogs, chickens and a horse. We sat on our bundles and imagined we were travelling first class on the *Mauritania*. Christian literature and Gospels, were distributed among our fellow passengers and conversations were held relating to the best and highest things of life.

We four had lots of fun, and laughter often rang out. At last some of the Persians asked why we were so happy. They were told the deep down reason was because we were Christians. Christianity is the religion of joy.

After leaving the barge we had

ROYAL PALACE, TEHERAN, PERSIA

fifty miles to go in our Buick to Tabriz, and it was a "night ride" of considerable danger, crossing deep water courses and for a couple of miles riding in the stream itself. Finally we arrived in Tabriz and our fellow workers gave us a warm welcome. We had a few hours sleep and started off on the long ride to Resht, a two days run. The weather was beautiful, but a good deal of rain had fallen which made the roads worse than usual; the two high passes of Kaplan Kuh and Shibli were in much better condition than when we came over them two weeks before. We were delayed by mud and water so that we could not reach the place where we intended to spend the night at Zinjau; so we passed the night in a barnyard trying to sleep in the car but the smells and mosquitoes were rather overpowering. We sat and longed for daylight and at the first streak of dawn we were off. I am glad we did not attempt to make that 25 miles the night before because the roads were cut away in many places and there was only a very narrow margin between the steep cliff and the car.

At three o'clock the same day we arrived in Kasvin. We stayed in a Russina hotel, very primitive but comparatively clean. This is a town of sixty thousand inhabitants, many of them very poor. The town is suffering from the aftermath of the great war. No definite work is carried on by any mission.

From here to Resht is a run of seven hours from Kasvin through beautiful farming country and then a long drive over a pass and plain. The drive follows the White river for miles and the tops and sides of the mountains are heavily wooded with trees of oak and elm and plane and poplar and fir, which is a rest to eyes after passing over a great deal of desert country. Resht is about twenty-five miles from the Caspian sea; the port is named Enzeli. The mission work is making a good recovery from the fearful effects of the European war. It was a great pleasure to meet so many women converts and enquirers and to see the joy of the workers.

"DRAW NIGH UNTO ME AND I WILL ANSWER THEE"

By Miss Frances Patton

Amthal and Hanum are two little Moslem girls in our school. They come from a village not far away. Their actions in school were very amusing to the girls and trying to the teachers the first few weeks. At the end of the first week the teacher who was to have them in charge came and told the missionary that Hanum had refused to help wash the dishes and make the beds. It was work beneath her.

Sabbath day came and the two went to church and Sabbath School for the first time in their lives. I am safe in saying it was the first time they had even seen a church. At the close of the day the teacher complained again of their actions. The next week the missionary was convinced of the truth of all that the teacher had told her, by the time she managed to get them home.

Teacher's meeting came and the first question that was asked was, "What are we going to do with Hanum and Amthal? They lie, steal, swear and will not study their Bible lessons. They are poisoning the whole school. They better be sent home." We all agreed to pray for them daily.

Early one morning the old gardener came into the office dragging one of Amthal's dresses which he had found stuffed into the drain pipe. After talking with Amthal and Hanum we found that Amthal had done something to Hanum and to "get even with her" Hanum had put the dress into the drain pipe. Amthal confessed and told all but Hanum stood there as proud as Lucifer telling one lie after another and every

other word an oath. Amthal confessed everything but Hanum would not say one thing except that she knew nothing about the affair.

Talking did no good. Finally we shut her up in a room and carried her dinner to her. At the end of the day we gave her supper and put her to bed. The next morning was Saturday, and Miss Sara kept her in bed until noon, thinking that she would tell. No response. Monday morning came and still Hanum stood out that she knew nothing of the affair. We kept her away from the other girls all day. At the close of school we called her into the office and talked to her again. All this time the teachers had been praying. Wednesday morning came and still Hanum had not said anything to us. Before school took up, she came into the office and confessed all.

In our teachers' meetings there are no more questions about the girls as formerly. We hear such remarks as this, "They are polite, they do not swear nor lie."

Amthal hates to go home every two weeks for then she misses Sabbath School.

The promise has been proven to us "Draw nigh unto me and I will answer thee." Hanum and Amthal who knew nothing about Jesus Christ as their Saviour five months ago have their Bible and read them and are memorizing portions. They had never prayed before; now they take turns in Bible classes leading in prayer. The change in the daily lives of these two girls is a challenge. Will you not join in prayer with us that these two girls may be led to know Christ as their personal Saviour.

THE ONE HELPED BY PRAYER

By Helen J. Noordwier

Victoria was one of our most promising graduates two and a half years ago. But everything in her home-life was against her. Her father had died when she was a child. Her mother is a poor, ignorant, superstitious woman. Her brothers are known to lead reckless and godless lives. Although Victoria expressed a desire to lead a Christian life she made no open profession of her faith before graduation. She wanted to go to high school and her family was persuadaed to allow her to go to Assiut to the P. M. I. However certain temptations proved too much for her and after half a year it was found necessary to dismiss her. All the time many were praying for her. After some weeks she accepted an offer to teach in a government school near her home. The other teachers and the principal were Moslems and our hearts ached for her as she had much to endure. But it brought her to a realization of a great need. We had several quiet talks with her and as time went on we felt that the Lord was doing a real work in her heart. A half year ago she made a public profession of her faith in Christ before our little Evangelical congregation. I shall never forget the happy but solemn moment when our pastor in the name of the congregation extended to her the right hand of fellowship and as usual pronounced the stirring words "Be thou faithful unto death and I will give thee a crown of life." Victoria continued to teach in the Moslem school but on condition that she should not teach on Sabbath and that she be allowed to have a daily Bible class with the Christian girls in the school. On Sabbath she went to teach and after the service she went with me to one of the villages for a street Sabbath-school. At the end of the year, how great was our joy when the Lord answered our prayers and opened the way for her to go to our Boarding-school in Luxor to continue her studies. Our earnest prayer is that she may become a splendid teacher in one of our schools. Her family is not in sympathy with her and when she left for Luxor not one

of them went to the train to see her off. Her way is lonely, but the Lord is able to make life radiant with the joy of His presence and to use her in winning her family to Him. And are you praying that her life may be a means of great spiritual blessing to her many needy Egyptian sisters? *As you pray* God changes hearts and lives in Mohammedan Egypt—*as you pray*, He uses these to shine for Him and to win others—until that day when He Himself shall come and claim His precious Egyptian jewels to be His own.

SUDAN

Mrs. D. S. Oyler, Editor.

AN APPRECIATION OF THE MISSION WORK AT DOLEIB HILL

By M. Earle Collins

It is impossible to spend three most delightful weeks in a mission home at Doleib Hill without expressing one's appreciation of the kind hospitality received at the hands of the missionary family who have so royally entertained us in their home.

Dr. and Mrs. Oyler with their two children, David, aged twelve and Jean, aged three, constitute the entire American Mission at Dolieb Hill at the present time. The work which they are carrying on was at one time divided among four different families. This one statement will convey to your mind the size and importance of the task which is now allotted to this one family. Rev and Mrs. Heasty who are now home on furlough will return soon and thus will remove some of the burden from the shoulders of the present workers.

As we were steaming up the White Nile about a mile out from Malakal, an irrigation boat was heard to whistle and give the signal to stop. The engineer ordered our steamer to stop and who should come on board but Mrs. Oyler and David who had come some twenty miles to meet us and to make us feel right at home even before we arrived at their nice mission home which is located on the highest part of a little knoll overlooking the Sobat river in front of which stands an imposing clump of Dolieb palms from which the mission derives its name.

Mrs. Oyler and David brought a basket lunch which they shared with us and which was most acceptable after our eight days of bachelor cooking and "tin can" menus since we left Khartum on June first. We reached the mission station at about eleven o'clock at night. Dr. and Mrs. Dougherty and four children boarded the steamer as we disembarked. They had been at Doleib Hill for eight weeks preparatory to their going to Gorei, Abyssinia as they had to wait for this, the first boat of the season which was going all the way to Gambelia from which place they have a five days trek across the swollen streams and the Abyssinian mountains to their final destination at Gorei.

We could see but little of the mission that night, but after a good night of rest (five hours), we arose to enjoy a hearty breakfast. As we walked into the dining room our eyes fell upon the wall motto which seems to me to fully express the atmosphere which continually permeates the Oyler home. The motto contained these words: "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."

When breakfast was finished one of the servant boys brought in a folder containing a translation of one of the Gospels into the Shulla language which represented hours of work on the part of some member of the American Mission. The three serv-

ant boys who are all baptized Christians sat on their bent limbs with their feet beneath them, (to sit with the knees bent beneath one is the sign of highest respect among the Shullas), and listened to Dr. Oyler read from the Bible in the Shulla tongue, after which he called on one of the servant boys to lead in prayer. This little scene of having the servants join in family prayers certainly impressed me as it is a custom which is not to be seen in every mission home due many times to the servants being from a different religion. Two days before our arrival the sister of the oldest servant boy had gone down to the river to get some water. While standing there a large crocodile came from among the reeds which grow along the river siezed a full grown girl and dragged her beneath the water. Dr. Oyler heard the screams of the natives and ran out with the gun and began firing at the crocodile each time that it came to the surface of the water as it can not eat any meat beneath the water. He succeeded in causing the crocodile to relinquish its hold upon the girl and the body was rescued but all signs of life had passed out of the body. The natives were very thankful to Dr. Oyler as they are very concerned about the losing of the body of a dead person.

After family prayers we accompanied Dr. Oyler down to a little shelter erected for the purpose of recording the weather conditions for the government weather reports. These reading are taken each morning and reports are sent to the Sudan government at the end of each month. This gives an insight into the friendly and intimate relations which exist between the American Mission and the Sudan government.

Things were on the move about the mission in preparation for having the Governor of the Province and his wife in for lunch. At eleven o'clock in the morning a boy stationed in the top of the windmill reported that the private steamer of the Governor was coming into sight around the bend of the river. The workers and the servants of the compound were lined up in two quite straight rows on either side of the cement-stepped landing as the boat weighed anchor. This little courtesy was shown as a sign of respect for the Governor's last visit as he retires on pension in a very short time after twenty-five years of service.

The Mission school which is maintained for boys began at eight o'clock. There is an enrollment of twenty boys and an interesting group they are indeed. The school occupies the room located on the back part of the church which is used as a room for Sabbath School classes on Sabbath. Dr. Oyler has oversight of the school with a native teacher who serves both as teacher and most advanced pupil. We listened to the boys recite and gave them some problems to work in which they seemed to take a keen interest in striving to do their very best for the visitors. We each had the opportunity of teaching the school at different times while Dr. Oyler went out hunting with the other as there must always be one man left at the compound. Who knows but what this may be the beginning of another Assiut College which started with as meager a beginning as did this?

The clothes of the students hindered their ability to learn in no way whatever. They were not troubled with pulling each others tie as a string of colored beads answered for both tie and collar. No buttons or suspenders to worry about repairing as nature had endowed them with a very suitable suit of clothes. No fear of the boy behind pulling your hair as it was shaved so closely in most cases that a hand hold would have proven quite impossible. With all these

common school worries removed they have ample opportunity to learn. The Mission does not request or teach the wearing of clothes on the part of the natives but by their example which they have set, many of the natives have attempted to clothe themselves in some form or other, which attempt is encouraged by the Mission if the Shullas ask for advice.

I asked about two little boys that sat over in the corner of the room and appeared to be twins in their features and style of haircut which consisted of a head shave with the exception of a small tuft of hair left just above the forehead on the crown of the head. I was told that they were two brothers from the Nuer country who had been left here and put in the school boys home by the Governor of the Province only a few weeks prior to this time. Their father had murdered a man and then had disappeared and if the family of the murdered man could not find the little boys' father they would not hesitate to take the power of the "Avenger of blood" on the little six year old boys if they could be found; so the boys were brought down here for safety where no one would know of their whereabouts.

Since the departure of Dr. Dougherty, the work of the clinic has been left in charge of Dr. Oyler, who with a trained native helper holds clinic hours regularly each week day. Before any one is treated in the morning a prayer meeting consisting of a few songs, a few words of advice and prayer is held with all those who have gathered for medical attention. Often there are as many as fifty. What a chance for doing good if only a medical missionary might be stationed here permanently!

The clinic is quite a large building and with its three large rooms in addition to its operating room and rest room is equipped with a large amount of the necessary material. The roof was needing a new surfacing. The necessary materials for doing the job were at hand and so we set to work to help a little as we thought that while here we might make ourselves useful as well as ornamental. The Shullas said, "No, we cannot go up there as a man is very near unto death when he goes upon that roof," and as a matter of fact the roof was about fifteen feet high at the eaves but it had an exceedingly steep slant. After about two weeks of work interspersed with hunting, the two of us succeeded in completing the task and now have the feeling that we at least tried to do our bit.

The native workers which sometimes number as high as one hundred, assemble at the mission store at 5:30 in the morning; Dr. Oyler calls the roll and they are sent out to work at various tasks about the compound which at the present time consists of planting, as this is the beginning of the rainy season. A few work by the month but for the most part they receive their pay on Saturday afternoon at the store which is an interesting sight to behold. The highest paid unskilled workman receives 13 piasters for a week of work, which is equivalent to 65 cents. This is sufficient to provide the few necessities of life for them as their needs are very limited.

The Mission store affords an opportunity to teach the people the principles of thrift and honesty as well as to encourage them in better methods of living. They are given fundamental ideas of trade and the use of money as a means of exchange as well as a wholesome idea of the necessity of some form of useful work. A large stack of spears adorns one corner of the room and a pile of leather shields occupies another. These have all been taken as a security for some money which has been loaned them at some previous time. Saturday is settlement day. Some men pay off their entire debt and thus receive their pawned

spears; others who have contracted more debts have either had the amount of their spear increased or else have put in a new spear; while still others pay only a part of the pawn price and leave the remainder until some future pay day.

The receiving of spears as a security is very safe for the store as they are never received at more than half price and then spears are always in demand by the people as they never think of leaving their home without at least two spears and a club made of wood. I was very thankful for the above fact the other day when I shot and killed a full-grown lion, as the presence of a half dozen natives armed with their spears strengthened the trembling of my knees quite a little. Some of the shields have been in the store for several years, but if once the war cry should be given the store would be free from shields within 24 hours as they are quite essential in their method of fighting.

Bwogo, who is one of the best native Bible School workers came to the house the other night in great distress, saying that his father-in-law had suddenly descended upon him and demanded that he pay the remaining two cattle that he still owed for his wife. The customary price for a wife is ten head of cattle and is usually paid in installments. This has its good points among uncivilized people in that it prevents early marriages, as well as practically doing away with the divorce question. Bwogo had no more cattle and his father-in-law threatened to take his daughter back to his village unless he paid and now what was he to do? He suggested that 50 piasters would make the old man's insides feel good; as that is their common expression of happiness. Dr. Oyler loaned him the 50 piasters and Bwogo went on his way rejoicing and had the joy of retaining his wife as the money did make the old man feel better.

The Sabbath before our arrival, communion was held in the church and thirteen of the people were baptized. This brings the total number of Christians up to 107 and only yesterday at church, five more asked to be baptized next September and oh what rejoicing there was among the Mission family as they had prayed that before their next furlough they might have ten Christian women and they only had eight but out of these five that had asked for baptism, two of them had been women for whom they had been praying so long.

Twelve months ago the Christians numbered only 26 and that number represented over twenty years of continuous work. Twelve months ago they had eight in the Sabbath School while now they average better than twenty-five hundred in the Bible School each week; many of these being located in some 25 schools outside of the main church but in the outlying villages. A community house has recently been erected in which the women are allowed to meet during the week and in which house Mrs. Oyler has a sewing class of some forty women one day during each week. Never a day goes by but what there is held a prayer meeting in the school, in the clinic, and with the workers before they go out on their duty of the day. Each day of the week with the exception of Monday which is *world wash day* a meeting of some group of the natives is held on the porch of the mission house.

Is it any wonder that the missionaries at Doleib Hill are rejoicing at this time over the success with which their efforts are being crowned and the grip which the cause of Christ has on the Shulla people? What has been the cause of this great increase in interest shown in the Kingdom of God?

This increase in interest is an outgrowth of the personal work done by the Missionaries located here; and

their power and ability to reach large numbers of people have been magnified by the natives who are spending much of their time in spreading the Message to others of their race. It also represents an answer to prayer which has been earnestly offered up daily for the lives and souls of these people, who are now beginning to respond to the efforts which have been put forth on their behalf.

The condition of the work and the great increase in interest at Doleib Hill calls to mind the command of prayer for missions as found in Matthew 9:37-28. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest."

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa

HALLOWE'EN AT AT THE HOSPITAL

By Miss Florence White

ACT I

SCENE I

Place, Hospital Hall.

Time, 7 P. M. Hallowe'en Night.

Conditions, boy unconscious on hall floor, hall dark, dogs outside barking.

(Nurses and Doctors have been off duty to dinner, and after being summoned to the hospital meet in the hall where the lad and natives have gathered).

DOCTOR—So this boy was thrown from his horse? (Doctor making examination). He hasn't been vomiting —no bleeding from the ears—his eyes show evidence of pressure—I am afraid he has a fractured skull—his pulse is fair and his breathing isn't much disturbed—he is unconscious—Whose boy is he?

CHALLA—He is a servant boy of Mr. Jacobs—he was coming to the American Mission with a letter.

DOCTOR to Nurses—Suppose we trephine him and see what we can do—there seems to be pressure there —he is in very bad shape and we might not help him—but we will try —boys take him to the operating room—may we have a better light—this lantern is very dim—better have a brighter one for the boy to hold over my shoulder—and my flashlight is on the windowsill if we need it.

(Boy is then carried from hall to the operating room not shown. The hall is left in darkness other than shadows that are seen as the operating door is opened and closed and a boy or nurse goes in or out with a basin or can of water; two or three of the natives are left standing in the hall, and are busy peering into the room as the door opens and closes. Voices from the operating room are heard as follows).

NURSE—Really can't stop to give him a bath, but he certainly is dirty —fortunate enough he was so near the hospital when he fell—poor boy —a fractured skull too—

DOCTOR—Put the table here boys—and hold the lantern there—that's better—

(Boy on table gives a long moan and then is quiet again).

A NURSE—He is just a tiny boy isn't he—must be about fourteen—poor little youngster—and no one to care where he is tonight or know he has been hurt—Challa tell the boys to be careful and not stand too near the tables—do tell them to stand back—*they* don't understand that they are not to touch the drapes with their clothes or hands—ask them to stand back—push the bucket closer Kubuda —hold the light just a little higher Booltie so that the lantern doesn't touch the Doctors ear and burn him

—Yes his pulse is as strong as it was when we started Doctor—but there is a hypodermic ready if you want him to have it.

DOCTOR, to Nurse—Look at this!

NURSE—My what a fracture! can he possibly live with a fracture like that?

NURSE—His face isn't twitching but he is moving his arm Doctor.

DOCTOR—I am about through now —may I have a bandage? Thank you.

NURSE—We must put him in children's ward for all the other beds are filled. Mrs. Campbell wrote that our beds had been shipped from America—I do hope they soon come —as it is now we only have about thirteen beds and of course they will have to do until our beds come.

(Four Hospital Boys now appear in hall, headed by a lantern, and carrying the boy in their arms. They walk to end of hall where they put the boy in ward bed. Three of the boys hurry back to the operating room and after a stir of instruments and moving of tables all is quiet. Instructions are given the night boy and the operators are heard going down the hall.)

ACT II

SCENE II

Place, At foot of stairs.

Time, Immediately after the other operation as staff is leaving hospital tal.

NURSES—What's this?

A GERMAN, in broken English—This Arab come up on train tonight to have his foot tended to. He was jumping on train at Harra yesterday and his foot slipped and went under the train.

Voices of Staff: Doctors voice being loudest. Bring him in until we see him.

(Big Arab man with bright red plaid scarf on head; white coat and loose white trousers: big red set ring on his finger is carried in on dirty native bed; low cot with Oriental rugs thrown over it and one blanket of dark plaid.

Bed carried by his friends and into the operating room where he is now placed on the operating table. Arab is groaning and in much pain, but able to speak to Staff through interpreter. Dirty bandage is taken from his foot. Much excitement takes place as lanterns are carried back to the operating room and warm water is carried in from the kitchen. One nurse washes the badly lacerated foot while the other gets the instruments ready for operation. In this scene the patient can be turned away from front of platform, so that very little of action can be seen by light of the lantern, or flashlight which is used).

DOCTOR — (Shaking his head). Certainly looks bad—the toes are terribly mangled. I see no way we can save that foot—Challa, tell the man we cannot help the foot much; we cannot suture the toes they are too badly lacerated; the very best thing to have done is to have the foot off—

CHALLA—He says he does not want his foot off. You must put some medicine on it and make it better. He says people will think he is a thief if he has his foot cut off. In this country you know, a man has his foot cut off when he has been arrested for stealing.

DOCTOR—If there were any other ways of helping this man we would gladly use them, but we cannot save the foot. Tell him if he lives an *honest* life, people will know he is not a thief and will *believe* him when he tells them he was injured on the railroad. This happened yesterday and the man has already lost much blood and his foot has had dirt and cinders in it all these hours.

CHALLA—He says, well how can he walk with only one foot; he is a big man and people can't carry him. He would rather you would put some

medicine on his foot Doctor, and let him sleep here all night and then go to his friend's house in the morning.

DOCTOR—I wish I could do it that way, but his toes cannot be corrected and there are many bones broken that cannot be set together again. Tell him we might be able to save part of his foot, at least the heel and that will give him something to walk on—and we can have a pair of crutches made or perhaps buy an artificial foot.

CHALLA—He says, well you know best and it hurts so much, he cannot stand it any more,—he says all right but give him something to make him sleep.

(A mask is now placed over the patient's face and one nurse takes her place as anesthetist. Doctor and nurse are very busy and the boys are moving about holding the lantern and one holds a flashlight so that the light is directed to the foot. Actions are quick so that this lasts but a very few moments and the doctor asks for a bandage. During the operation the conversation is as follows).

DOCTOR—He doesn't seem to be suffering a great deal from loss of blood—the men were really thoughtful in putting a turnicut on the leg to check the bleeding—he might have bled to death.

NURSE—How did he ever stand the trip up on the train? He had to stay in that dingy hotel at Hawash Stop all night and the jarring of that train would have moved every muscle—must have hurt dreadfully —and yet how calm he is about it. He seems to be a very nice man—he takes his anesthetic without a murmur, as though he understood and trusted our judgment. My what an awful foot!—but how good that you can save the heel Doctor—I believe that will reach that way. He is a clean looking man—wonder where he was coming on the train—he seems to know friends here in Addis Ababa.

DOCTOR—Yes he spoke as though he knew of the Hospital but the train has been in for some hours now and he must surely have been with friends when he left the station. Of course he would have to be carried out on his bed and it takes the carriers sometime to walk over here —must be about four miles, isn't it?

NURSE—Don't know where we will put him, we put the boy in the last empty bed, and we have all our blankets in use—

DOCTOR—Let us make him a bed here on the operating room floor and in the morning I shall send one of my patients home. We can use the carpets from his bed.

(Bed is made on the floor and the room put in fair order; an Arab friend is left sitting beside the injured man, a lantern turned low is placed on the floor on the other side of the man and the staff is again heard going through the hall and down the stairs.)

NURSE—My but I am tired—but then this is Hallowe'en night and if I were back in Pittsburgh I would be over on Fifth Avenue and not noticing the time—why its eleven o'clock! I hope the boy stays quiet all night and I think the Arab will sleep for he is so tired and feels so much better. We must pray for them tonight, that God will give them rest and sleep and I know they will be some better tomorrow.

Dear Readers. These scenes took place in the American Mission Hospital the night of Hallowe'en 1924. The boy is well and living here in town. The Arab is walking on the stump of the heel the Doctor was able to save and with aid of a cane gets around very well. The Arab proved to be a very kind gentleman and after a long stay in the Hospital has returned many times to visit. On Christmas day the Arab attended the Christmas service in the men's ward and was truly delighted with the recitations on the Christmas story.

—The End—

Editorial

MRS. JOHN P. WHITE. Editor. 657 South Detroit St., Xenia, Ohio.

"YOUR KING AND COUNTRY NEED YOU"

This old rallying call was never more in order than at this moment in the United States.

As Christian women your King, the Lord Jesus Christ, needs you. As American women your country calls you to immediate action. The situation is the most serious since the Civil War in 1861. Those opposed to the 18th Amendment to the Constitution, powerful interests with large sums of money for propaganda, and with the support of the press, propose to undo the work accomplished through the prayers and efforts of Christian people during the past fifty years.

Because we have been asleep, supposing the old fight against the saloon was settled, the enemy has won strategic points and is determined by fair means or foul to defeat prohibition. An immense amount of false testimony has been turned in. Clever attempts through tricky referenda in the hands of our opponents will be successful unless we are on guard. We entreat you, Christian women, who hold the balance of power in this coming election to register and vote at primaries and polls. We are powerless with human means at our command before this giant evil, but with God's help we can win the victory. It is a crusade and we must lay down unimportant things, personal matters, and work quickly and pray earnestly to save our constitution and defend this cause so vital to the welfare of future generations.

It is not surprising that in six years we have not thoroughly enforced the law. An old, entrenched evil is not easily conquered. In the old days they sang at temperance meetings a pathetic song to a drunken father in the saloon, "Father, dear Father Come Home with me Now." We do not need to appeal to a drunken father. Our new version is, "Mother, dear Mother, Come Down to the Polls."

Study the situation, not through the daily press, but through the best authorities in the country on the right side, go to the primaries to select men who will keep their oath of office and to the polls to elect those men worthy to represent Christian people rather than corrupt politicians.

The Women's National Committee for Law Enforcement has literature and plans and can give you information regarding your state organizations where you will get accurate information.

Mrs. Henry W. Peabody, National Chairman
Headquarters; 1 Arsenal Square Cambridge, Mass.

PROGRAM FOR MISSIONARY SOCIETIES FOR 1927

January

United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

Chapter I—Moslem Life

Bible Lesson. John 10.10, John 17:3.

Sidelights on Moslem Life from

1. Egypt
2. Sudan
3. Abyssinia
4. India

Home Mission Study Course

OUR TEMPLED HILLS

By Ralph A. Felton

Chapter I—The New Rural Life

By Mrs. Haidee Ewing Rankin

Bible Reading. Gen. 13:14-18. Abraham's Vision of the Plain.

Theme: Adjusting the rural church to modern rural life through:

1. Consolidation of churches
2. Location of churches
3. The cooperation of churches
4. Extension work
5. Enlarged interest due to transportation and means of communication.

February

United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

Chapter II

Theory and Practice:

Bible Lesson. Matt. 11:28-30.

1. In Egypt
2. In Sudan
3. In Abyssinia
4. In India

Home Mission Study Course

OUR TEMPLED HILLS

By Ralph A. Felton

Chapter II—A Christian Program for a New Rural Life

By Mrs. Haidee Ewing Rankin

Bible Reading. Psalm 65:9-13; Luke 9:10-17.

Theme: The church the center of the community life.

The Church and the Modern Rural Home

The Church and Child Welfare and the Health Crusade

The Church and Community Recreation

The Church and Community Cooperation

March

United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

Chapter III—Native Measures of Reform

Bible Lesson Galatians 5:1,13.

1. In Egypt
2. In Sudan
3. In India

Home Mission Study Course

OUR TEMPLED HILLS

By Ralph A. Felton

Chapter III—Extension Work

By Mrs. Haidee Ewing Rankin

Bible Reading. Luke 10:30-37

Theme: A program for extending the influence of each church out into its own local parish

Survey to discover needs

Economic conditions, tenantry, foreign-speaking people

Opportunity for Extension Work

A Demonstration—the church of Grantham

April

United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

Chapter IV—Islam and Christianity

Bible Lesson. Rom. 1:16,17

The Conflict in:

1. Egypt
2. Sudan
3. India

Home Mission Study Course

OUR TEMPLED HILLS

By Ralph A. Felton

Chapter IV—Leadership

By Mrs. Haidee Ewing Rankin

Bible Reading. Matt. 3:11-17.

Theme: The need of Leadership

1. Qualifications of a good leader. Illustrate each:
   A good leader places responsibility on others
   A good leader is sincere and friendly
   A good leader has faith in his cause
   A good leader is unselfish
   A good leader is a specialist in people
   A good leader praces responsibility on
2. Methods for Training Church Leaders

May

United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

Chapter V—The Power of the Gospel

Bible Lesson. Matt. 9:35-38

The power of the Gospel, Manifested in

1. Egypt
2. Sudan
3. India

Home Mission Study Course

OUR TEMPLED HILLS

By Ralph A. Felton

Chapter V—The Rural Church and the Nation

By Mrs. Haidee Ewing Rankin

Bible Reading. Matt 25:14-30

Theme: The obligation of the National Church to the rural church.

A National Rural Church Policy
A National Policy of Rural Evangelism
A National Rural Religious Education Policy
A National Policy for Rural Church Women
A National Policy for the Rural Ministry
A National Policy of Church Cooperation

June

United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

Chapter VI—Cheer and Challenge

Bible Lesson. Col. 1:9-18

1. Egypt
2. Sudan
3. Abyssinia
4. India

Home Mission Study Course

OUR TEMPLED HILLS

By Ralph A. Felton

Chapter VI—Program for the Rural Church

By Mrs. Haidee Ewing Rankin

Bible Reading. Luke 10:1, 2 and 17-20.

Theme: The elements which enter into a successful program for the new rural church

Demonstration centers
The Yancy County Church
The Village Church in the Ozarks
The Goshen Hole Larger Parish
The Novato Church
The Caspian County Church

Discuss condition, difficulties, objectives, characteristics of leaders in charge of these centers.

July

HOME MISSIONS

Bible Lesson. Psalm 67

1. The Migrants
2. The Mormon Situation Today
3. Hebrew Christians
4. The Kentucky Highlands
5. City Missions

Temperance and Reform

1. Prohibition in the United States, Yesterday, Today and Tomorrow.
2. Progress of the Temperance Movement in India.
3. Temperance Reform in Egypt.
4. Progress of Temperance in Great Britian.

August

REVIEW OF THE WORK OF THE YEAR

Bible Lesson. Psalm 90.

1. The Annual Report of the W. G. M. S. Convention.
2. Facts from the Home Mission Report
3. Facts from the Freedmen and Indian Reports.
4. An Incident from the Foreign Report.
5. The Most Encouraging Item from the Junior and Young Women's Report.

6. The Statistical Report.*
7. The Women's Association.
8. Compare Reports of 1926 and 1927.

September

FORWARD STEPS FOR MISSIONARY SOCIETIES

Bible Lesson. Joshua 1:1-9.

1. A Birthday Party—Fortieth Anniversary of the WOMENS MISSIONARY MAGAZINE.
2. The Mission Study Class.
3. Outlines of New Text Books.
4. The Church School of Missions.
5. New and Varied Programs in the Monthly Meeting.
6. The Social Side of the Missionary Society.
7. New Features in Presbyterial Programs.
8. Summer Conferences.

October

FREEDMEN AND INDIANS

Bible Lesson. Psalm 72

1. Who's Who—Sketches of Noted Negroes.
2. Progress in Race Relations.
3. Our Missions in the "Black Belt."
4. Negro Songs.

*—The Statistical Report gives the names and addresses of each society, presidents of local societies, the amount of contributions and names of Presbyterial officers. Every Society should secure a copy. Order from Literature Secretary.

THE NORTH AMERICAN INDIAN

1. Who's Who—Sketches of Famous Indians.
2. A Story.
3. Our Missions Among the Indians.
4. "The Indian and His Songs."

November

EDUCATION AND EVANGELISM

Bible Lesson. Matt. 10:1, 7-15

The Contribution of Church Schools to the Kingdom

1. Colleges of the United Presbyterian Church in America.
2. Higher Education in India.
3. Higher Education in Egypt.
4. Schools in Sudan.
5. Schools in Abyssinia.

Evangelism

1. Personal Evangelism
2. House to House Visitation
3. The Women's Missionary Society as an Evangelizing Agency.

December

MEDICAL MISSIONS OF THE UNITED PRESBYTERIAN CHURCH

Bible Lesson. Matt. 10:35, 36

1. India—"Go tell John."
2. Egypt—"Heal the Sick."
3. Sudan—"I will heal thee of thy wounds."
4. Abyssinia—"Sick and ye visited me."
5. The Mountains—"I will Restore Health unto Thee."
6. The Freedmen—"Inasmuch."
7. Columbia Hospital—"Love never Faileth."

DOLL MESSENGERS OF FRIENDSHIP

Thousands of doll messengers will be sent by American girls and boys to take part in the Festival of Dolls of Japanese children.

From one end of the country to the other groups are dressing American dolls to be sent through the Federal Council of Churches to Japan to join in the centuries-old Festival of Dolls on March 3.

"Hina-Matsura," or Doll Festival, falls on March 3. Then the ceremonial dolls are brought out, some of them very, very old, preserved with the greatest care. This year American children are to send to Japan a shipload of American dolls, each one carrying a message of friendship and the name and address of the giver.

Any group anywhere can undertake to send at least one "properly dressed" doll. The Federal Council has wisely stipulated that these young representatives of America shall be "properly dressed."

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

Out in the darkness of heathen night,
Lost souls await the coming light;
With hearts and lives so full of sin
That all around, without within,
From these poor souls, a wailing cry
Is sounding forth. And you and I
Must hasten forth with might and main
That they may soon be born again
Through faith in the Redeemer's Name.

Out in the darkness of heathen night,
Our comrades labor in the fight
'Gainst sin and wrong. And as they bear
The heavy burdens, let us share,
With them, in every burden borne.
As they give forth the Word of Life,
And Satan's hosts make bitter strife;
The victory'll be more surely won,
The trophies greater when work is done,
If we are faithful 'till the Morn.

Out in the darkness of heathen night,
Our Lord is waiting. Oh, wonderous sight!
Out there amid the wrecks of men,
So broken down with the weight of sin,
Their Savior waits to be made known;
He waits! Yes, waits for us to go
And tell men that God loved them so,
That Jesus died their souls to save,
And rose triumphant o'er the grave,
To purchase them to be His own.

They call to us, these three out there,
The heathen in their sad despair;
The messengers of life and light;
Our blessed Lord. And through the night
They seek our prayers, our love, our all.
Oh let us go—as Jesus came
To bring salvation through His Name,
So let us go to tell abroad
The love and mercy of our God.
Will YOU obey the Master's call?

—Selected

As we think of God giving His son for us, of millions without the Light never having heard of His great gift may we with renewed earnestness go forth in His service. Very soon we will express our gratitude to Him by our thank-offerings. May it be an abundant ingathering. This offering will carry the Light to many still in darkness. Plan now to make this our largest offering.

WHAT IS A THANK-OFFERING?

By Miss Ida B. Little

Elimination is a process much practiced by medical science. Common symptoms are found in the first stages of widely differing diseases. The physician discovers a new symptom. It does not belong to two of the disease being considered so they are eliminated. The diagnosis proceeds until finally the truth is known and a positive statement can be issued. This may be a good policy to follow in the present case.

As Christians, we are quite familiar with the terms, tithe, offering, pledge or Thank-Offering. We always expect to have a part in the maintenance of the Church in its several policies. Since the Thank-Offering has become a part of the year's work, many avail themselves of the privilege of supporting it. The Thank-Offering is not confined to dollars and cents, other gifts being acceptable. For convenience, we shall think of it mostly in the form of coin. Now for the elimination.

A Thank-Offering it *not* any part of the tithe. The tithe is the interest on the loan made to us by God. It is an obligation, a matter of simple justice.

A Thank-Offering is *not* part of

what should go towards our weekly or monthly mission pledge. This already belongs to a specified object so is not at our disposal.

A Thank-Offering is *not* just "what we happen to have when the time comes 'round," the loose change in the pocket, that convenient dollar bill or the fag end of the weekly allowance.

A Thank-Offering is *not* a grudging gift, made under the compulsion of pride. It is not lean when it might be fat, mean when it might be generous.

"The scant measure is abominable."

A Thank-Offering is *not* a show gift. It is not of necessity bounded on all four sides by either "big" or "small." It is *not* a matter of mere size.

A Thank-Offering *is* a free will offering, proceeding from a willing heart. Obligation does not enter into the case. God loves cheerful givers.

A Thank-Offering *is* one way of saying thank you to God. It is the expression of gratitude. God's mercies are continuous and bountiful. Does not this fact call for at least common courtesy on our part? The old servant had caught the true spirit:—"Jake," said a hard-pressed business man as he paused to chat with an old colored servant propped comfortably back in his chair against the side of his cabin, "how is it that every time I go by here I hear you whistling and singing? I thought you had the rheumatism so bad." "So I has, so I has," was the smiling rejoinder, "but ever sence I'se had this rheumatiz I ain't been able to work an' I has had time to think. Fact is, I've discivered so many blessin's I never knowed I had before. I jest can't help singing'." Gratitude? Yes, truly the spirit of the Thank-Offering.

A Thank-Offering as expressed in the gift of whatever type *is* a result of thought. Think and thank come from the same root. A thinking heart is a thankful heart. Who does not prefer to be classed as a thinking person rather than a thoughtless one?

A Thank-Offering *is* the "second-mile" gift. Jesus said to go twain if asked to go one. It is doing more than the law requires. This is most pleasing in His sight.

A Thank-Offering *is* the measure running over, the heaped-up offering. Short yards and light pounds and scanty bushels do not emanate from grateful hearts, but rather from the close-fisted type. Expect the gift of generosity from him who fulfils his obligation to God and man. Honesty both with God and one's fellows is a long step towards gratitude, the foundation of a real Thank-Offering.

A Thank-Offering *is* the over-plus gift of life. God gave us everything good we possess and finally gave His only Son in sacrifice because of His love for man, soaked in sin as he was. Jesus crucified and risen was God's over-plus gift. Yes, Jesus gave Himself willingly, everything for our sakes.

"He who follows where Jesus leads
Gains ample strength for Christian deeds."

QUESTIONS TO BE DISCUSSED AT YOUR NEXT MONTHLY MEETING

Thy prayers and thine alms are gone up for a memorial before God. Acts 10:4.

1. What was the Thank-Offering of our society last year?
2. What should be our aim for this year?
3. As we drop our Thank-Offering into the box, what question should we ask ourselves?
4. What should be the measure of our gift?
5. Ought we to take tithe money for our Thank-Offering?

"Even as the Giver, God Himself, is endless and incomprehensible, in His love so His gift, His Son is eternal and unspeakable." Martin Luther.

SUPPLIES FOR MONTHLY PROGRAMS AND ANNUAL INGATHERING SERVICE

The Home Council
The Thank-Offering Box
A Thank-Offering Service in Assiut
Egyptian Givers
Why I Give A Thank-Offering
The First Thank-Offering at Ezel
What Is A Thank-Offering?
Our Thanksgiving and Praise—Book Mark
Life Directorships
The Christian's Song of Thanksgiving
Mrs. Morgan's Quarter
How To Settle The Missionary Problem
History of the Thank-Offering
A Daughter of Tyre
What Has Been Accomplished by the Thank-Offering
Life Membership Fund
Thank-Offering Questions for Monthly Program (10 in set)
Why Three Hindu Girls Give Thank-Offerings
The Evolution of the Jug Habit
Duties of a Thank-Offering Secretary
Lost Thank-Offering Boxes
At Life's Daily Crossing
Why Give a Thank-Offering
Our Thank-Offering
Gratitude
Prayer Our Best Preparation
The Story the Thank-Offering Blanks Tell
Thank-Offering Message for 1926.
Senior, Young Women and Junior Thank-Offering Envelopes.
Senior, Young Women's and Junior Thank-Offering Boxes.
Thank-Offering Creed
Thank-Offering Poster
Thank-Offering Service Invitation

JUNIOR HELPS

Leaflets

Three Junior Maids
Esther's Thank-Offering
The Junior Thank-Offering—Why?
The Missionary Potato
What a Child's Penny Did in Saving Souls
Prayers in Verse
A Gift That Was Not A Gift
Boy's Thank-Offering
"Self-Denial Week"
The Gift Without the Giver
Why Every Junior Should Give A Thank-Offering.

THANK-OFFERING SERVICES

New Pageant—The Gospel Torch
Gifts of Gratitude
The Blessed Thank-Offering
Miss Thankless Becomes Miss Thankful
The Doctor and the Nurse
The World Call
Out of Darkness Into Light
The Light of the World
Junior Exercise—Praise and Thanks-Giving
Children's Worship
Responsive Service—Grateful Praise

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Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

OFF ON THE PENNANT CONTEST SPECIAL!

Don't be left behind!

Secretaries of Young Women's work are in receipt of the ten points in contest. Each society is to receive a copy. Be sure you are not overlooked. Help your presbyterial to be the first one to win a pennant. This can be done in part by cheering on sister societies. Tell them what you are doing. Ask them what they are doing. Boost!

Then you can help by encouraging congregations having no societies, to organize.

It may be possible that you have no desire to win a pennant. Will you not forget your own likes or dislikes and be what people call "a good sport?"

All at work *all* the time might be a good working slogan. Also, notice the year thought at the head of the Y. W. Department, *"He asks us to be faithful."*

HERE THEY COME!

Yes, the force is enlarging. Monongahela has a new society,—Clinton Y. W. M. S. with ten members, Mary Purdy the president.

Delaware Presbyterial has a new organization, the Bovina Harvesters, twelve members, Mary Archibald the presiding officer.

There should be *one hundred* new organizations this first year of the presbyterial pennant. We have *five*. What about the remaining five and ninety?

Are you planning for a presbyterial rally? Every presbyterial needs one.

How about a study class? Every society will profit by having one.

A TONIC OF VALUE

If you grew up in the country, you have heard the folk talking about tonics. Some simple herb prepared in a certain way was "good to create an appetite." C. A. Stephens in his splendid stories centered in Maine around "the old farm" tells of a girl who made her livelihood by gathering herbs, drying them and disposing of them to the druggist. No doubt there is virtue in many herbs for God made all things and pronounced the creation very good. But why do young women of today have any interest in tonics? Do they need one?

A tonic is given to one thought to be "run down" who therefore needs to be "built up." When the balmy days of spring come and the elasticity of step seems to be lacking and one is "all tried out" something must be done. And when the Fall comes after a summer of vacation, a tonic seems in place. Every activity that must be carried on through the winter mounts so big. A little later this tonic which will rejuvenate will be suggested.

In these days when so much of our work is machine done; when the muscles of the body are not called on to function; when one of the best exercises walking—is fast falling into

disuse, there is a tonic being prescribed for these victims of muscular ease. It is *work.*

Then the brain is being fed on predigested foods. One is not required to think,—only feast the eyes on the movies or the drama, or cease to look much, but just ride, ride, ride the hours away. Lectures requiring thought concentration are not fashionable. Even the minister must accommodate his presentation to a people who can sense the meaning with out too much exercise of the brain. There is danger when the intellect is left to disuse. It becomes loggy, then deadened. The best tonic to get into shape is just *work.* Use it. Think. Study.

The same weak condition may be sensed in the spiritual life. Many are not able to persuade themselves that they *need* the mid-week prayer service or the Sabbath of worship. Somehow the appetite is not keen for such food and the pity is that not many realize that they are "losing in weight"—in holiness and worthy influence. One of the best ways to restore to a healthy condition is "to take *time* to be holy," to "exercise thyself to godliness." This means *work,* the tonic of value.

This is not the spring time, but fall is here, Young Women's work will require much effort if it accomplishes what it should. Physical strength is in demand. The intellect needs to be invigorated. Especially is the soul in need. Every young woman should have the Master's viewpoint so that the work done may be done right. Our spiritual lives are below par if we do not enjoy doing His will. May each one desire to be of paramount value this year. "*Congenial work* never *hurt anybody.* Activity, instead of producing fatigue, often cures it." Paul said, "Let us not be weary in well doing." Work is the tonic of value. Use it.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The whole United Presbyterian Church was shocked by cable dispatches giving an account of the tragic ending of the lives of two of our most consecrated, capable and beloved missionaries in Egypt, the Rev. R. G. McGill and the Rev. J. W. Baird, on August 7, 1926.

Mrs. McGill had gone with Mrs. Robertson and her daughter out of the country for a complete change of air and scene, as she had not been very well, but Mr. McGill and the children were at Shutz, as were also Mr. and Mrs. Baird and their children. Here follows extracts from the several accounts we have of the sudden calamity:

"Hearing his young daughter, who was bathing nearby, cry for help, the Rev. J. W. Baird of Portage, Wisconsin, who had just finished bathing at Sidi Bishr Beach, Alexandria, redonned his bathing suit and rushed out from his cabin, accompanied by the Rev. R. G. McGill of New Wilmington, Pa., both missionaries of the American United Presbyterian Church in Egypt.

"They took to the water and after some difficulty rescued Mr. Baird's daughter and other girls with whom she was bathing who were in imminent danger of drowning.

"Having completed the rescues, the two ministers, almost exhausted, were leaving the water when they were attracted by cries from another bather, Mrs. A. A. Thompson, the wife of the American missionary at Assiut, Egypt, who was farther out

and struggling in the breakers. Mr. Baird and Mr. McGill set off to assist Mrs. Thompson, who meanwhile was floating in shore. She reached safety while the would-be rescures disappeared under the waves and lost their lives, their bodies being washed up half an hour later."

"Medical men from the British Army and our own Dr. Finley did all in their power to resuscitate Mr. McGill, but in vain. Mr. Baird had a weak heart and Dr. Finley knew from the beginning that there was no hope for him.

"One of the most touching incidents related is that one of our young ladies saw Mr. McGill's son and a friend walk off a little into the desert and kneel in prayer.

"The British Army men brought an ambulance and the bodies were taken to Shutz. The services were held in the new Evangelical Church near Shutz. Egyptian ministers with our own men were pall bearers, and three were in the pulpit. All testified to the faithfulness of the two men. Mr. Mitry especially dwelt on the gentlemanliness of Mr. McGill and we who knew him best feel that that was an outstanding characteristic. The church was filled with friends from the Egyptian, British, American and Syrian communities, as well as a few Armenians.

"Mrs. Baird is bearing her sorrow in a wonderful way. We are sure it is the grace of the Holy Spirit.

"Mrs. McGill could not possibly arrive in time for the funeral service. We are all so thankful that Mrs. Robertson is with her, as she will be a tower of strength."

"What a loss to our work! But our Father knows best. Here we have been talking about retrenchment. but did we ever think it meant in this way!"

Let us be much in prayer for the widows and fatherless children that the Comforter, Himself, will sustain them in this dark hour.

The New Wilmington Conference was a great success, in spite of the almost daily rain. More than six hundred and twenty-five names were registered, with two hundred and fifty boys and young men in the camp.

Everyone missed the genial presence of Dr. W. B. Anderson who was prevented from attending because his physicians had ordered him to go to the Maine woods for recuperation.

Rev. J. Howard Boyd, D. D., of Egypt, was appointed to take charge of all the meetings and performed the responsible and unexpected duty in a way satisfactory to all.

The College, as usual, entertained the missionaries and members of both Boards. The trees on the campus were all wired for electric lights and the tables set out, but, alas, the rain poured in such fashion that nothing outdoors was possible, so that the dining room of the beautiful new United Presbyterian Church was utilized. Here the tables were decorated with flowers. blue candles, buttonaires at each plate, and everything else to make the reception entertaining and attractive. Ice cream and cake and bon bons were served and those who were permitted to be present were again assured of the deep interest the College has in the missionaries of the United Presbyterian Church.

On Foreign Mission Night Miss Anna Miligan introduced the missionaries supported by the Foreign Board and the Foreign Secretary of the Women's Board introduced those returning under the auspices of the Women's General Missionary Society.

The conference adjourned August nineteenth. The six new young ladies and the Foreign Secretary, who had all been guests at the Hillside, were moved down to the Neshannock Hotel where they were detained until Wednesday, the twen-

ty-fifth of August, the young ladies taking lessons from Dr. Thomas Cummings in the study of oriental languages, when all separated hoping to meet on September sixth, the date of sailing.

Great interest was manifested during the conference in the financial condition of the Foreign Board and the proposed retrenchment. Voluntary contributions of more than three thousand dollars were received by Dr. Boyd for special objects, especially schools in Egypt, which would otherwise have suffered because of the cutting down of estimates.

Miss Lois Buchanan sailed on the *City of Baroda* on August 18th, as she went to visit in Egypt and study the schools there and the educational system of our Mission in that land.

Miss Dora Mason sailed on August twenty-first on the *S S Caronia,* as she wished to stop over in England to visit her sister who had at one time been a member of our Mission and whom she had not seen since her marriage.

The *S S Canada* which was to have sailed September first was commandeered by the French Government to carry troups to Syria, so Mr. McClellan was obliged to transfer the party of the *City of Harvard,* sailing September sixth, direct to India and stopping in Egypt and the Sudan. The following named ladies compose the Egyptian party of our Board: the Misses Margaret A. Bell, Evelyn McFarland, Ethel Weed, Esther Wilson, Mildred Allison, Lois Kingan and Misses Mary R. Lawrence, Roma Beatty and Edith Pratt; for the Sudan, Miss Marguerite McClellan.

Sailings will be arranged later on for Dr. Faith W. Reed, Miss Florence M. Jones and Miss Louise Scott.

The prayers of the women of the Church are earnestly besought on behalf of these representatives of the Master who go out to these far away lands that they may be used by Him mightily for the upbuilding of the Kingdom. The various Prayer Groups are asked to make special prayer, regularly, for the outpouring of the Holy Spirit on our entire Church, and especially for the work of the Foreign Board that the dreaded retrenchment will not need to be made, that men will not be recalled from the field to the home land and that estimates for various institutions may not be cut.

Let us also pray that the health of Dr. W. B. Anderson and the Rev. R. L. Edie may both be speedily restored to normal.

Presbyterials will soon be holding their fall meetings. We urge everyone to be much in prayer for the rebaptism of our whole Church; that the strenuous evangelistic program prepared by our home Boards may be faithfully carried out, that the Holy Spirit may accompany ever effort and that thousands of souls may be brought to a saving knowledge of Jesus Christ.

Let us also pray for a great increase in the membership of missionary societies and new subscribers to our MAGAZINE. Let us pray that our Thank-Offering of 1926 may be the very best ever so that the work of the women may go on unhampered, and sufficient means be on hand for necessary enlargement of the work for which so many prayers have been offered.

The Hour of Prayer
"Come Ye Apart"
Tuesday 10: a. m.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Mrs. Grazia Balducci, missionary among the Italian's in Brooklyn, N. Y. has spent a busy summer in accompanying forty children to and from the country, where they have spent two weeks or more in the homes of private families. Even with so many children absent, the Sabbath School was kept up and three new scholars added to the roll.

Mrs. Caliandro, missionary in the Italian mission, West New York, N. J. took a group of children to Cedar Lake for a week's camping. All services have been continued during the summer. Both of the above named missionaries say "we hope soon to have our own new church. Please pray for our work."

The missionary at Langloth, Pa., Miss Grace Welch writes:—August 29th is a day long to be remembered in the history of our work here. The service for the laying of the corner stone took place. They gave me (Miss Welch) the honor of placing the Bible in the corner stone, first. Each Sabbath School teacher put in a roll of her class. The roll of the Y. P. C. U., Women's Missionary and Aid societies were placed in by the presidents of these organizations. A copy of the Women's Missionary Magazine, with a copy of the annual report of the work here, and last of all the church roll by the pastor, Rev. Mr. Martin who officiated in the final act of laying the cornerstone. Our hearts go up in gratitude to our Heavenly Father for all that He has wrought, in giving us what we have so long desired, for the glory of His name."

School opened at Frenchburg, Ky., August 30th. with an enrollment of 200. The dormitory with forty-three boarders is in charge of the Misses May and Margaret Beveridge. Prof. Merle McDowell is principal of the High School. Prof. W. A. Tabb has charge of the agricultural and shop work. Miss Thelma Porter will teach domestic science and Miss Mary Hoffman, music and assist the superintendent in the office.

Ground has been broken for the new church, to be erected from the Life Directorship Fund. Mr. A. B. Hamilton, who has erected all of our buildings at this place, has the contract. The contract price being nineteen thousand six hundred and ninety four dollars.

We hope societies or individuals will be interested in taking up one or more windows as "memorials." The prices are as follows—Four Gothic windows, sixty-six dollars each. Two Gothic windows, one hundred and thirty-eight dollars each. One window eighty-two dollars. One, seventy-eight dollars, and the small windows twenty-five dollars each. Who will take the first?

Dr. Esther Mitchell reports that all rooms in the Hospital have been taken with the exception of the kitchen and one basement room and suggests that money be diverted to the new church.

The school at Ezel opened August 30th. with an enrollment of 118. Two years ago there were but five in the High School. There are thirty in High School at the opening this year. The new school building is under roof.

Y. W. C. A. HOTEL

A new line for the Y. W. C. A. is the opening of Hotel Figueroa in Los Angeles California. This has all the features of a high class hotel combined with a charming environment and atmosphere, that make it an ideal resting place for travelers.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

We are glad to report two new Junior societies. One is at Dayton Ohio, Mrs. H. M. Wright, 1727 E. Fourth St., Superintendent. The other is at Kittanning, Pa., and has nineteen members. Mrs. W. V. Ritchie, 252 Jacob St., is the Superintendent of this society. Our best wishes go out to both. We hope to be able to report many new societies this year. The Women's Board is offering a Trophy to be awarded at the next Convention to the Presbyterial which has the largest per cent of increase in the membership of it's Junior societies. We hope that every Presbyterial will try hard to be the winning one, and that every society will work for new members all the year. Only three of our Presbyterials are fully organized. A very large number of congregations have no Junior societies. This is a real challenge to all who love the children and our missionary work, to double their efforts in behalf of the Junior societies.

We again call attention to the Mission Study text books for the year and urge every Junior Superintendent to have these studies presented to the children under her care. The Foreign text is "Two Young Arabs," by Mrs. A. E. Zwemer. The Home studies are "The Uplift," by Mrs. Fulton and "Better Americans," number three. The usual helps are to be had for all of these. Order from our Literature Department.

Our Home Mission text, "The Uplift," has been very successfully presented in pageant form by some of of our societies. Miss Scott's little Junior Special play, "Daulate's Victory," is also very appropriate as a Thank-Offering pageant. We suggest that these be used if you have not already done so. Plan if possible for a special Junior Thank-Offering service to which the older people are invited.

As this letter is being written, plans are well under way for several Junior Rallies. On September 18. the Juniors of Rock Island Presbytery met in the 1st Church Rock Island. A most interesting program was arranged for both morning and afternoon sessions. This is part of a plan to interest every congregation in the Presbytery in the Junior work and every congregation was urged to send the children of Junior age to this Rally. On September 25, the Juniors of Allegheny, Chartiers, Westmoreland and Monongahela held their Fall Rally in the Mt. Lebanon Church. Pittsburgh. A splendid program was also arranged for this meeting. It is our prayer that these and other rallies may be blessed very much and be a means of stimulating greater interest and enthusiasm in the missionary work of the Church. We hope to give fuller accounts of these meetings next month.

"A child a penny gave,
With it a tract was brought,
By which a heathen chief
Was to the Saviour brought.

A little church was built;
Men turned from idols cold,
Till fifteen hundred souls
Were gathered in the fold.

How many more shall come
In joy with Christ to dwell,
The fruit of this small seed,
Eternity must tell.

When every little hand
Shall sow the gospel seed,
And every little heart
Shall pray for these in need.

When every little life
Such fair. bright records shows
Then shall the desert bud
And blossom as the rose."

—The Christian Giver

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

DENOMINATIONAL HOME STUDY BOOKS

"The United Presbyterian Church and Its Work in America." Cloth, $1.00; Paper, 50c.

"Suggestions to Leaders," 15c.

"The Uplift." Paper only, 50c.

How to Use "The Uplift." 15c.

Admission Tickets to "The Uplift" class. 1c. each.

INTERDENOMINATIONAL STUDY COURSE

1926-1927

HOME

"Our Templed Hills." Cloth, $1.00; paper, 60c.

"Suggestions to Leaders of City and Town Church Groups." 15c.

"Suggestions to Leaders of Country Church Groups." 15c.

"Better Americans." First, Second or Third Books. 75c.

FOREIGN

"Moslem Women" (Senior), Cloth, 75c; paper, 50c.

How to Use "Moslem Women," 15c.

"Two Young Arabs." (Junior). Paper only, 50c.

How to Use "Two Young Arabs. 15c.

"Young Islam on Trek." Cloth, $1.00; paper, 60 cents.

How to Use "Young Islam on Trek," 15c.

Posters for "Moslem Women," 35c.

NEW LEAFLETS

Christian Homes Among Moslems ..... 3c.
Fatma—At School ..... 3c.
Timothy, A Servant of Jesus Christ ..... 3.
A Visit to My Old Home ..... 3c.
Padri Abdul Haqq ..... 3c.
First Fruits—Four of the Forty-four .. 3c.

The above leaflets are to supplement the study of the Moslem World and are for sale for 15 cents for the set of six.

Other leaflets to use in connection with the study of Islam are:—

Broadening Horizons in Egypt, ... 3c.
Our Sisters in Egypt ..... 3c.
The Higher Education of Girls in Egypt ..... 3c.
The Sorrow of Egypt ..... 3c.
The Zar ..... 2c.
A Child of Sorrow, ... 3c.
A New Missionary in Egypt ..... 3c.
Farida's Dream ..... 4c.
From Darkness into Light, ... 4c.
Home Life in Syria, ... 2c.
Home Life in India, ... 4c.
Women of India ..... 2c.
Little Daughters of Islam ..... 2c.
Women Adventurers in India ..... 3c.
Boy's Own Story ..... 2c.
One Afternoon ..... 4c.
On the Slave Trail ..... 3c.

PAGEANTS

Daulate's Victory ..... 10c.
Is It Nothing to You? ..... 10c.
The Fountain of Youth ..... 3c.
The Ring of Rama Krishniah ..... 25c.
The Sale of the World's Children ..... 15c.
Over the Hills and Far Away ..... 15c.

DEVOTIONAL LITERATURE

The offer made in this department of the December, 1925 Magazine by the Board of Publication for the distribution of their "Devotional Literature" is still in force. There are now ten leaflets in the set. The three new ones are:—

Science and the Bible
Divine Healing
The Sacredness of Marriage

PRAYER CYCLES

The 1926 edition of the Prayer Cycle is entirely exhausted. They will not be reprinted. The 1927 Prayer Cycles will be ready by the first of the year. Send your orders now to be filled immediately on publication.

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

PROGRAM FOR A TEMPERANCE AND REFORM MEETING

Devotionals:—
"Bible Readings on Temperance"
"What the Bible Says."
Salutes to the American Flag and to the Church Flag.
Talks on the following suggested subjects:—
Temperance and Prohibition.
"After Five years"
"Hold fast America."
"Facts About Alcohol"
"Facts Concerning Alcohol."
"Why Teach Temperance to children."
Mormonism:—
"Remember this about Mormonism."
"Mormonism, Absurd and Dangerous"
"Sketch the Great American Despotism"
"Mormonism, a Power and Why."
"Tragedies of Mormon Life"
"Womanhood and Polygamy"
The Sabbath
"The Sabbath"
"Sabbath Desecration"
Tobacco:—
"Facts About Tobacco"
The Dance
"Evolution of the Dance"
Temperance in other Lands
"Marisa" (Egypt and the Sudan)
Poems
"Protect the Boys"
"If Women Should Smoke"
Conclusion
"What Can I Do"
Prayer for Temperance and Reform

SUGGESTIONS FOR USING THIS PROGRAM

The titles in quotation marks are leaflets issued by the Literature Department, "free for postage." After reading all, chose the leaflet on each subject that you consider the best, or better yet have an able woman combine all on one subject, presenting the main facts. Use as many subjects as you desire to time your meeting, but beware of making it too long. The stories and poems may be used, but are not essential.

Do not omit the conclusion, "What can I do?" as this emphasizes the practical part each woman can take for "Temperance and Reform in daily life. The simplest way of using would be to cut the leaflet into the different parts and have each read as called for. A more effective way would be to use it as a little playlet, either having the characters dressed suitably, or having them carry an object suggestive of their part, as citizen carrying a box labeled "Ballot Box." All the characters should use the first person in speaking. For further suggestions for using address the Temperance Secretary.

It would be an excellent plan for all the societies in a church to join in this meeting using the different ages in this playlet, or the Juniors could present the little temperance sketch soon to appear in the Junior Magazine.

" 'To bring wanderers into the way of Life' is the way Lady Henry Somerset phrased it as she emphasized the vast difference between Reform and Redemption. Is not this a motive to enlarge and enrich any service?"

—Mary S. Platt

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Roma Beatty, 1909 .....
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois Buchanan, 1910 .....
Miss Mary Evelyn Cathcart, 1925 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1918 .....Gurdaspur
Miss Bessie Fleming, 1918 .....Sargodha
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sialkot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1921 .....Sialkot City
Miss Mary A. Lawrence, 1893 .....
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Sialkot
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Sangla Hill
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Gujranwala
Miss Viola May Nourse, R. N., 1923 ....Sialkot City
Miss Edith A. Pratt, 1926 .....
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....
Miss Laura Reynolds, 1924 .....Badomali
Miss Louise Scott, 1916 .....
Dr. J. P. Simpson, 1920 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Sialkot
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Shiekhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1918 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Miss Carrie Worman, 1921 .....Campbellpur

HONORARY MISSIONARY

Miss Mary J. Campbell, Lal Bagh, Lucknow, India

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909 .....
The Manse, Hollywood, County Down, Ireland

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 .....Pulaski, Pa.
Miss Hannah H. Beale, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920, Shannon City, Iowa
Miss Minnie Beatty, 1912, R. F. D. 4, Chicora, Pa.
Miss Edna Broyles, 1919 .....Sedalia, Missouri
Miss Vida J. Graham, 1922, ...Bisbee, N. D.
Miss Florence Jones, R. N., 1920 .....
%Mrs. Amalong, 443 Ella St., Wilkinsburg, Pa.
Miss Mary F. Lincoln, R. N., 1919 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890, %R. W. Thompson, D. D., 1529 Harrison Ave., Des Moines, Ia.
Miss Lillian McConnell, 1902 .....Stuttgart, Arfl
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Maria White, M. D., 1886 .....
.....314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 ....Pasadena, California
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, California
Miss Gertrude Zink, 1919 .....
.....1715 Meadville St., Pittsburgh, Pa.

EGYPT

Miss Mildred Allison, 1926 .....
Miss Margaret Bell .....
Miss Ida Cabeen, 1909 .....Alexandria
Miss Jean S. Campbell, 1923 .....Luxor
*Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Mrs. Sara M. Eby, 1926 .....
Miss Gudrum C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Assiut
Miss Alice Grimes, 1924 .....Cairo
Miss May Holland, 1913 .....Benha
Miss Lois D. Kingan, 1926 .....
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Dora Mason, 1918 .....
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeannette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Evelyn McFarland, 1919 .....
Miss Helen Noordewier, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Miss Rachel Tracy Selver, 1925 .....Cairo
Miss Jane C. Smith, 1922 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Miss Marie F. Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Cairo
Miss Esther Wilson, 1919 .....
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura B. Wright, 1921 .....Fayoum

NOW ON FURLOUGH IN SCOTLAND

Miss Rena Hogg, 1896, ...
....16 Leven Terrace, Edinburgh, Scotland

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Dr. Carrie M. Buchanan, 1893, ...Lowell, Indiana
Miss Anna B. Criswell, 1905 .....Clarinda, Ia.
Miss Lucia Dwight, 1919 .....
.....307 S. 19th St., St. Joseph, Missouri
Miss Dora Giffen, 1920 .....New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....Mercer, Pa.
13247 Euclid Ave., Suite 4, Cleveland, Ohio
*Miss Marion Paden, 1920, %Mrs. D. C. Wills
13247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff6 1920 R. R., Norwalk, Ia.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922 Khartum North
Miss Ray Huffman, R. N. 1924 .....Nasser
Miss Marguerite McClellan, 1926 .....
Miss Mary Jane McKnight, 1922, Khartum North
*Miss Aulora McIntyre, 1919 .....Khartum North
Miss Kathryn MacKenzie, 1919 ....Khartum North
Miss Madeline E. Wilson, 1924 ....Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th., Canon City, Colorado
Miss C. Blanche Soule, R. N., 1921 .....
6717 Cresheim Rd. Pelham, Philadelphia, Pa.
Miss Frances Turk, 1921 .....Loveland, Colorado
*Re-Appointed

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N. 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Savo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923. .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Savo
Miss Viola M. Painter, 1926 .....
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

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Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pittsburgh, Pa.

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Athens, Tenn.—Rev. C. H. Wilson.

Knoxville, Tenn.—Rev. J. Kelly Giffen.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.

*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala., Mark "For Miller's Ferry."

*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.

*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."

*Chase City, Va.—Rev. F. W. Wilson.

*Henderson, Vance Co., N. C.—Rev. John A. Cotton, D. D.

*Townsville, N. C.—Prof. W. E. Williams.

*Riceville, Tenn.—Miss S. L. Smith, Principal.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principle of the mission at the time of sending and enclose receipted bill of lading.

*Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

HOME MISSIONS

INDIAN MISSIONS

Rev. W. A. Matthews .....Simnasho, Ore.
Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warm Spring, Ore.

HOME MISSIONARIES

Mrs. Grazia Balducci, (Italians) 1811 .....
.....Herkimer St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1879 Boule-
.....vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) Southview
.....Mission, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) Westland
.....Mission, Hickory, Pa.
Miss Grace Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, 1302 State Ave.,
.....Coraopolis, Pa.
Miss Sara E. Loucks, ...
.....724 Connecticut Ave., Gary, Ind.
Miss Ella Montgomery, ...Route 4, Mansfield, Ohio
Miss May Winter, ...Oklahoma Presbytery, Okla.
Miss Elizabeth McMillan, ...Bristol, Colo.
Miss Laura Sawhill, E. 2824 Boone Ave.,
.....Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) 531 E. Couch
.....St., Portland, Ore.
Miss Theresa Lippert, ...
1300 McAlister St., San Francisco, Cal.
Mrs. E. C. Little, (Italians) 1925 5th....
.....Ave., Los Angeles, Cal.
Mrs. W. P. Tracey, ...
.....2420 Ridgeview, Eagle Rock, Cal.
Miss Erma G. Allen, 122 S. Grevilla Ave.,
.....Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
Prof. W. A. Tabb, ...Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Myra Lawton, R. N. .....Frenchburg, Ky.
Miss Sarah Willson, ...Frenchburg, Ky.
Miss Mary P. Hoffman, ...Frenchburg, Ky.
Miss Helen R. Whitney, ...Frenchburg, Ky.
Miss Ruth Tinker .....Frenchburg, Ky.
Miss Ruth Leet, ...Frenchburg, Ky.
Miss Bernice McDowell, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Miss Velma Oline, ...Frenchburg, Ky.
Miss Lucile Garth, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis, ...Ezel, Ky.
Miss Helen Weede, ...Ezel, Ky.
Miss Gladys Gray, ...Ezel, Ky.
Miss Martha Wright, ...Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill .....Ezel, Ky.

85,000 Women

Could help amazingly to bring the United Presbyterian Church *up to the goal* of $1,642,000 which the General Assembly fixed for the Budget missionary contributions this year.

There are at least that many women members of our Church.

TWO-THIRDS of the Goal is assured by the Pledges of the Canvass.

THE OTHER-THIRD could be realized if every member gave $3.28 extra.

MANY CONGREGATIONS will attempt the $3.28 per member extra.

INDIVIDUALS are sending their gifts for two, three and four times the amount and upwards.

THOUSANDS OF READERS of the Women's Missionary Magazine could do the same.

LET EVERY MEMBER of the Church do his or her best.

Just say: "This is for the Conservation Fund," and send your gift through your missionary treasurer and the Financial Agent of the Presbytery, or direct to—

THE GENERAL COUNCIL OF U. P. CHURCH

705 Publication Bldg., PITTSBURGH, PA.

HOME OF DR. AND MRS. OYLER AT DOLEIB HILL IN THE SHULLA LAND. " THANKS TO THE NEW WORLD MOVEMENT FUND"